HOBART COLLEGE LIBRARY GENEVA NEW YORK

Price, 10 Cents

NOTICE TO READER

When you finish reading this magazine, place a one-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors

NO WRAPPING—NO ADDRESS

The Living Church

VOL. LXI MILWAUKEE, WISCONSIN, SEPTEMBER 13, 1919 NO. 20

NEW YORK 11 WEST 45th STREET ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee ✠ 19 SOUTH LA SALLE ST. CHICAGO

PERIODICAL PUBLICATIONS OF THE MOREHOUSE PUBLISHING CO.

☞ Communications for all to be addressed to Milwaukee, Wis. Postage is charged in addition on all periodicals to subscribers in Canada and abroad.

THE YOUNG CHURCHMAN

[Including The Missionary Magazine]

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: $1.00 per year. In quantities of 10 or more to one address, 20 cents per quarter per copy, with a further discount of 10 per cent. if paid quarterly in advance.

MONTHLY MISSIONARY MAGAZINE: 30 cents per year. In quantities of 10 or more to one address, 20 cents per copy per year, with a further discount of 10 per cent. if paid annually in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 50 cents per year. In quantities of 10 or more to one address, 10 cents per copy per quarter, with a further discount of 10 per cent. if paid quarterly in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 10 cents per copy per year, with a further discount of 10 per cent. if paid annually in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, $3.00 per year. To the Clergy, $2.50 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), $3.60 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), $4.00 per year.

ENGLISH PERIODICALS

Supplied by the Morehouse Publishing Co.

THE CHURCH TIMES. Weekly. Price $3.25 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price $3.50 per year. Single copies 30 cents.

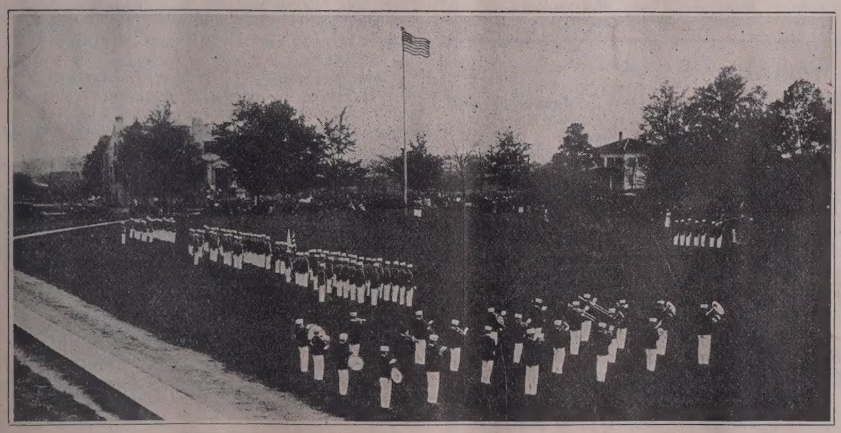
THE LIVING CHURCH ANNUAL and CHURCHMAN'S ALMANAC

A Church Cyclopedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 75 cents; cloth, $1.00; postage, 10 to 20 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 15 cents per copy per quarter (3 months). Transient orders $2.00 per 100 copies. A number of special editions for special occasions.

HOWE SCHOOL, Howe, Indiana



A thorough and long established Church School for boys. Thorough preparation for colleges, scientific schools, and business. Boys taught how to study. Every boy recites every lesson every day. On account of limited numbers received, personal attention is guaranteed each boy. Graduates admitted upon certificate at any college where a certificate is accepted. Fine athletic field and beautiful lakes.

For illustrated circulars, address

The Rev. JOHN H. McKENZIE, D.D., L.H.D., Rector, Box K, HOWE, INDIANA

The Episcopal Church
ITS MESSAGE FOR MEN OF TODAY

BY

GEORGE PARKIN ATWATER

Rector of the Church of Our Saviour
Akron, Ohio

A valuable book for the Churchman; for those "seeking the Church", and for those whom the Church is seeking.

This book interprets the Church and its services, answers the usual objections, attracts the casual attendant, and instructs the inquirer.

A *Sailor* writes: "I read it from cover to cover. It is the best book I have ever seen on the subject, written in a plain way so that any boy could understand. After reading it my Church is of greater value to me than ever before."
SAMUEL H. SAYRE.

A *Soldier* writes: "I am deeply grateful for this book which is so enlightening to young Churchmen."
FRED C. HEIL.

William F. Peirce, President of Kenyon College—"For presenting the elementary information about the Church in an instructive and interesting way, I know no volume that is nearly so good."

Hon. F. W. Dallinger, Member of Congress: "A very timely book, and one which ought to be of great service in explaining to the man on the street the real character of the old historic Church of the English speaking race."

Bound in cloth.....$1.00
Bound in paper..... .60
Postage Extra

Morehouse Publishing Company
MILWAUKEE, WISCONSIN

HOLY WEDLOCK
A Book with Marriage Service and Certificate

"HOLY WEDLOCK" is the title of our booklet containing the Marriage Service. It contains:

First. The Marriage Service from the Prayer Book rubricated, and the letterpress in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.

Second. A Marriage Certificate, printed in Gold, Red, and Black.

Third. A blank page handsomely decorated, entitled "Bridal Party".

This page is intended for all the signatures of the Bridal Party.

Fourth. Five pages for "Congratulations of Guests", also ornamented in gold and colors. For signatures of friends present at the wedding.

Fifth. Four other pages exquisitely illuminated in gold and colors with appropriate selections.

This is the most beautiful book of its kind that has been prepared. The size is 5½ x 7 inches, gold lines around the pages. It will make the handsomest souvenir of the wedding that can be procured. Bound in three styles of covers:

No. 1—HOLY WEDLOCK, heavy parchment cover, in envelope. Net, 60 cts.

No. 2—HOLY WEDLOCK, bound in white leatherette, title of book in gold, boxed. Net, $1.00.

No. 3—HOLY WEDLOCK, white kid leather. $3.50.

Every bride will want one as a souvenir of her wedding day.

PUBLISHED BY

Morehouse Publishing Co.
Milwaukee, Wis.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church

Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 1801 Fond du Lac avenue (Editorial headquarters and publication office).
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: 11 West Forty-fifth Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, $3.00 per year in advance. To the clergy, $2.50 per year. Postage on foreign subscriptions, $1.00 per year.

CANADA: Subscription price (Clerical and Lay), $3.00 per year in advance.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS, 2½ cents per word. Marriage and birth notices, $1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis., and reach there not later than Tuesday morning for the issue of that week. They should be addressed to the CLASSIFIED ADVERTISING DEPARTMENT.

DISPLAY RATE: Per agate line, 15 cents.

All copy subject to the approval of the publishers. Copy must reach Chicago office not later than Monday morning for the issue of that week.

Address advertising business (*except classified*) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS. 687
Kingdoms of This World and the Kingdom of Our Lord—Five Letters—"The Honor of the American People"—Muzzling the Church Press!—Mr. Lewis B. Franklin—Relief Funds.

DAILY BIBLE READINGS. By the Rev. David Lincoln Ferris. . . . 691

THE HOLY COMMUNION THE END OF REUNION. By the Rev. Charles H. deGarmo. 691

LETTERS FROM A MILITARIZED CIVILIAN. VII. By Presbyter Ignotus. 692

"I HAD A FRIEND." By May L. Restarick. (Poetry.) . . . 693

THE REVISION OF THE PRAYER BOOK. V. By the Rev. Howard B. St. George, D.D. 694

SOCIAL SERVICE. Clinton Rogers Woodruff, Editor. 696

CORRESPONDENCE. 697
The Third Central Rule (The Retired Bishop of Springfield; the Rev. Frederick S. Penfold, D.D.)—Sagada (Brig. Gen. W. C. Rives)—Unemployment and Underpayment of the Clergy (The Rev. Simon Blinn Blunt, D.D., Ira C. Young, M.D.)—Christian Unity: A Practical Suggestion (The Rev. Rockland T. Homans)—"Publicity for the Nation-wide Campaign" (The Rev. C. E. Craik, D.D.)—Letters of Transfer and Parish Lists (The Rev. Wilfred A. Munday)—The Resignation of Bishop Kinsman (The Rev. W. M. Purce)—"Gates of Hell Shall Never—" (W. M. Simpson)

LITERARY. 700

FISHERS. By S. L. M. 701

PERSONAL MENTION, ETC. 702

BISHOP OF LINCOLN DEAD IN LAST MONTH OF SERVICE. London Letter. By George Parsons. 704

BISHOP BRATTON IN NEW YORK SPEAKS OF RECONSTRUCTION. The New York Letter. 705

STEWARDSHIP INTERPRETED BY A BOSTON LANDLORD. The Boston Letter. By the Rev. Ralph M. Harper. 705

PHILADELPHIA CITY MISSION OFFERS ITS ANNUAL REPORT. The Philadelphia Letter. By the Rev. Edwin S. Lane. . . . 706

BUILDING DEVELOPMENT IN THE DIOCESE OF CHICAGO. The Chicago Letter. By the Rev. H. B. Gwyn. 706

THE DELIGHTFUL possibility of participating in the joy of the practice of love rests with every one of us. The most needed potentiality in the world to-day is love. Indulge in sentiments of love, and preach its glad tidings. Mount above the things of earth and search for the balm of contact with Christ—and then discover the richness and fulness of love. Pray for changed hearts that thoughts may be made beautiful and strong in the translucent atmosphere of love. Trust in the hope of the world—the spiritual and material defences of love. With courage tread the shining ways of love.—*Wm. C. Allen.*

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXI MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 13, 1919 NO. 20

EDITORIALS AND COMMENTS

Kingdoms of This World and the Kingdom of Our Lord

ONE of the genuine pleasures of editorial work is the association that it brings with men who are making history in foreign mission fields. To be in correspondence with such men, to read their own accounts of movements in which they are active forces, is, in itself, an honor; but to know them personally, to talk with them, to receive them as guests in one's home, this is among the pleasantest features of a work that is, in itself, pleasant.

A missionary from Japan was a recent guest; a missionary who has the mind of a statesman and the vision of a prophet; who is among the most influential foreigners in Japan and who knows the Japanese people as few foreigners do or can; and who, beyond these qualifications, is a genial friend and most welcome guest. It need hardly be added that, with these characteristics, he is not one of those curious people who believe that their religion ought to be separated from their attitude toward international problems.

Mr. Missionary's views as to American-Japanese relations were tinged with a frank anxiety. The Japanese people, he said, were constantly amazed at the suspicions of their nation which so continually follow, one after another, in the American papers, and which are nearly always absolutely unfounded. The Japanese, he said, wish to be friendly with the American people but are more and more coming to believe that the American people no longer wish to be friendly with them. Immigration? The Japanese government is scrupulously living up to its "gentleman's agreement". Colonization in Mexico? There is not a word of truth in it. Shantung? The Japanese are simply amazed at the attitude of America, which raised no effective protest, and showed no very serious interest, when Germany forced her way into China, or when other European nations followed her, but is now intensely agitated when Japan succeeds in an orderly fashion to the position that Germany was permitted to obtain. Korea? The riots are deplored by the Japanese press and people, the government is already hastening to supplant the military with a civilian occupation, and the probability that rioters will be punished by their government is much stronger than that of the punishment of the recent American rioters in Chicago. Japanese people dishonest? On the contrary they are exceedingly scrupulous in fulfilling their obligations, and the Japanese government has invariably done everything it has agreed to do.

Mr. Missionary frankly believes that American anti-Japanese prejudice is being carefully fostered both by the prince of American yellow journalism and by certain American financial interests that have sought to obtain special privileges of great value in China and that have been thwarted in their desire by Japan; hence they desire to undermine the international standing of Japan, in the expectation that they may still obtain what they desire in China.

Exit Mr. Missionary. His occasional visits when on furlough are happy occasions in the editor's family. His illuminating comments both on things Japanese and on things American are a stimulus to the editor. He leaves behind him a new appreciation of the value of the work that the Church is doing in Japan and a renewed sense of pride in the sort of men who represent us in at least that section of our foreign work.

SCARCELY had the pleasant visit from the missionary to Japan come to an end than a letter, written late in June, was received from a missionary in China of whose personality one would write in very much the terms we have used of his brother missionary in Japan. He is a religious diplomat; an ambassador of Jesus Christ and of the American Church to the people of China, whose whole desire is to contribute his part to the upbuilding of the Kingdom of Heaven in that land. The missionary writes to tell of the remarkable "students' strike" that, he says, "promises to have a far-reaching influence in China." "Both St. John's and Boone universities," he continues, "have to close [by reason of the strike] for the last month of the spring term and both Dr. Pott and Dr. Gilman, who are the presidents of these universities, feel that this loss of a month will be made up by the better spirit of the students which is likely to prevail as a consequence thereof. It is sad to think that this seems to be the chief kind of Chinese patriotism at the present time, but if the older men in business and official life are apathetic on such an occasion as this, it is a real satisfaction to find that the student body, on whom so much of the future of their country rests, can make such an effective protest as this has been. They have secured what was the main object of their demands, the resignation of three pro-Japanese officials from public office."

The missionary enclosed with his letter a printed leaflet, entitled *The Students' Strike: An Explanation,* which is issued by the "Shanghai Students' Union". It is too long to print in full, but some summary of it must be given.

"For the first time in the history of China," it begins, "a genuine democratic movement has appeared. The entire Chinese people has arisen. Spontaneously, out of the schools, among boys and girls, among shopkeepers and merchants, among laborers and coolies, has arisen this historic defence of the rights of China, this demand for good government.

"On the anniversary of the Twenty-one Demands, when the Chinese people were in mourning because of the shame their country had suffered at the hands of Japan, news arrived that China had been defeated at the Paris Peace Conference. For months previous to this day, since the signing of the armistice, China had high hopes that she would have an opportunity to develop as a nation, that the wrongs which she had suffered from militarism while the nations of the world were fighting mil-

itarism in Europe would be righted. But now China was hopeless. In Peking was a government corrupt to the core. In one year it had borrowed £220,000,000 from Japan, ceding to her the richest resources of the land. Coal mines, iron mines, forests, future railroad rights, control of the army, control of finances, control of the few great industries of the country, have been thrown away for a mess of pottage. Great China, the land richest in resources, richest in man-power, richest in territory, had become a plaything because of the militarism of Japan and the corruption of her own officials.

"The Manchus were driven out by a small band of intrepid revolutionists in league with enlightened officials. But the Chinese people took no part in the first revolution. The monarchist movement of Yuan Shih-kai was killed by Peking officialdom. But the people of China were silent. Chang Hsun's attempted restoration of the Manchus was squelched by the very officials who are betraying their country to-day. But the people took no interest. . . .

"The masses of the people looked toward Peking. There they found only corruption and treason. They looked toward Paris. There they found that a compromise had to be made because of the injection of the question of Fiume and of racial discrimination. There was no hope there. They looked toward their own enlightened young men who had studied abroad. They found that they were inadequately prepared to offer a practical plan to save the country. The merchants lacked initiative; they were looking for a leader. And the leadership came from school boys and school girls who were ready to sacrifice their future careers, liberty, and life, that China might continue to exist. The students of China refused to study, refused to participate in the usual affairs of life, until China was free. They clogged the machinery of the nation. They brought the issue to a head. They demanded immediate restitution of the rights of China and the immediate democratization of the government. These students were Chinese trained. They had never, most of them, left the country. They had not forgotten the nation in the glamor of foreign travel. Their cry was, 'sell us, sell everything we have or may at any time have, but let the nation live.'

"Immediately the Shanghai Students' Union was organized. It consists of eighty-three schools in Shanghai and represents 20,000 students, including about 5,000 girls. Similar action was taken in Peking, Tientsin, Nanking, Hankow, Canton, Hangchow, Soochow, Ningpo, and other cities in China.

"The students of the Peking Government University were the first to strike for Chinese freedom. Mandarinlike, the Government looked upon this as a schoolboy prank. They threatened. They cajoled. They intimidated. They attempted to bribe. But the students would not return to their desks as long as Tsao Ju-lin, Chang Tsung-hsiang, Little Hsu, and the other traitors remained in power. Came a day when the students marched to the house of Tsao Ju-lin. They wanted to tell him that he ought to resign. Who should be in his house but the arch-traitor, China's Minister to Japan? And in their company was a Japanese. And on Tsao's wall was a portrait of the Mikado. The minds of the students were inflamed. What new rascality was being hatched? What concession was being bargained away? What mine, what forest, what railroad was Japan stealing at that moment? The result is well known. Tsao Ju-lin ran away. Chang Tsung-hsiang was beaten almost to death.

"But much more important was the fact that this demonstration awakened the entire student body of China to the fact that immediate action was necessary. In every city of China the students left their books and went out on strike."

Four demands are made by these students: First, that the sons of China be taught that "treason to his country is man's greatest crime". "The Peking officials have not only sold the wealth of the country but they have betrayed her integrity. The worst enemies of China are not in Tokyo but in Peking." "Second, that guaranties be secured from the Allied governments that Tsingtau, stolen from China by Germany, be returned to her immediately." "China cannot accept a promise from Japan, for it is like a whisper in the wind. China has been betrayed too often by her island neighbor to accept her covenant." Third, that the Twenty-one Demands (of Japan on China) be cancelled. "They were agreed to by China under duress." Fourth, that "freedom of speech and of the press shall be preserved as an inalienable right of citizens of the Republic".

"To secure these rights," continues this remarkable document, "the students have adopted the principle of passive resistance." Many other Chinese have joined them. "The shops are shut. The banks have closed their doors. The schools are without pupils. Labor is on strike." "China must decide whether she becomes a tributary of Japan or an independent nation." An appeal to "Allied Friends of China" follows.

THE EDITOR is wrapped in thought.

If Japan Missionary is right in his understanding of the Japanese people and nation, China Missionary is wrong. If China Missionary is right, Japan Missionary ought not to uphold the Tokyo government nor maintain that its obligations to other nations have invariably been fulfilled. The positions of the two missionaries seem to involve an "irrepressible conflict" sometime between Japan and China; and that conflict will almost certainly involve the United States and Europe in a new world war. Christian missions must positively take steps to prevent, and not to promote, that possible war.

What, muses the editor, ought to be the attitude of our missions in any country with respect to questions that tend to lead to clashes with other nations?

We cannot take the ground that some take, that missions ought to seek individual converts and nothing more. Just as we all believed that the power of the Church in this country should be exerted to aid the nation in the war with Germany, so it is right that the Church in Japan and in China should promote the national consciousness and a real patriotism.

But the patriotism that the Church seeks to promote must not be the "My country right or wrong" species of patriotism. It must be the earnest demand of the people that their government stand for right principles. It must involve a recognition of the wrongs done by their government as well as of the rights of their nation. In short, the function of the Church in a foreign land must be to assist the people to base their own governments upon foundations of *right*.

It is not easy. THE LIVING CHURCH is asking its readers to take the ground that on international questions, the *moral aspect* is one on which the Christian consciousness of the nation ought to express itself with great vigor, and some of the selected letters printed below indicate that, in spite of the object lesson afforded to us by the complicity of the German Churches in the crime of Germany, our own appeal to the American Christian conscience not to permit our nation to demand that England and France violate their treaty with Japan, falls, in part, upon rather barren soil.

It must be still harder to take that ground in Japan and in China. There no Christian tradition can be appealed to; no loyalty sworn by the individual citizen to Jesus Christ, which he is bound to carry into his public life. The temptation of the missionary to applaud and to apologize for the people whom he has learned to love must be intense.

But—if Japan has wronged China, and is planning to wrong her still more, Christian missionaries are bound to confront their Japanese co-workers with a vigorous THUS SAITH THE LORD!

Or if Chinese are suffering because—as the appeal of the students partly recognizes—their governments have been so weak and so venal that these have thrown away or sold the liberties of their people, then to clean out their own national stables, as the students are seeking to do by virtue of this remarkable movement, is obviously the right way to express their patriotism, but it does not follow that denunciation of other nations that have builded where their own false rulers refused to build is wholly justified. It must always be recognized that unless any nation, as represented by its government, is both honest and reasonably strong, it must fall; and no friendship from other nations can prevent that fall.

In any event—so the editor continues his musing—one could wish that Japan Missionary and China Missionary would "get together" at the coming General Convention and seek to reach an agreement with respect to a common position to be maintained by the Church in both nations alike with respect to the national questions that are at issue between them. Right must be right alike in Tokyo and in Peking, and Detroit may be a good place in which to establish it.

THE EDITOR is only musing. He seeks not to arbitrate between two good friends, two splendid missionaries, two builders of the Kingdom of God.

But he sees huge issues at stake if earthly kingdoms, rather than the Kingdom of God, be too enthusiastically promoted by those who are justly proud of the peoples among whom they live.

The kingdoms of this world—to our shame be it added, even when these are composed of professing Christian men and women—have not yet become the Kingdom of our Lord.

Five Letters

[FROM AN EASTERN BISHOP]

Please let me thank you for your editorial in the current issue of THE LIVING CHURCH on the Shantung question. You put the moral issue clearly and I am proud of your decision to make it a moral issue with which a Church periodical must deal.

I suppose you are right in not denouncing the political pettifogging of the Senate discussion, because it would confuse the issue to impugn motives; but Senator L—— *knows better* and deserves more condemnation than men like B——. Senator J——'s sudden pilgrimage from Chinese-loving California to wage warfare for the oppressed yellow brethren whom Californians love is particularly edifying.

[FROM AN EASTERN PRIEST]

I was extremely sorry to see your editorial in this week's LIVING CHURCH on "The Honor of the American People is at Stake", first because I feel that a Church paper has no right to enter the field of politics, especially international politics, and secondly because, no matter which side you espouse, you are certain to encounter opposition to your hurt *as a religious paper*. If it were a question affecting the Church *pro* or *con*, it would be different, but it is not, and I can tell you very plainly that here in the East, there is a very strong feeling quite contrary to your contention and quite as reasonable. The East repudiated Wilson at the last election for very good reasons, and he is to-day held more in contempt here than you can possibly imagine, just on account of his whole attitude on the League of Nations and his part in the Treaty of Peace. I do not doubt that as you see it, your story as contained in the editorial is just, but you evidently see but one side of the shield. I feel that your demand on "*religious* leaders" to take your attitude and try to force the senate to act according to your way of thinking. is rather extraordinary, and I fear that you will not help the cause thereby.

I love THE LIVING CHURCH, and *I am for you*, but I do think it a grave mistake for you to dictate politics to your clientele. You say this is not a political issue, and I say that Woodrow Wilson has played politics ever since he entered the White House, and every move of his is political, and so is this matter of a League of Nations.

[FROM AN EASTERN LAYMAN]

Mrs. S—— and I have been readers of your paper, THE LIVING CHURCH, for a number of years, and now wish to discontinue our subscription.

Since you have taken to abusing the U. S. Senate—the only bulwark of our safety—and advocate handing our country over to the domination of Great Britain, we, as loyal Americans, have no further use for either you or your paper.

What some of you ministers, who so glibly prate about the League of Nations, do not know about the welfare of our country, would fill a library.

[FROM AN EASTERN LAYMAN AND DIPLOMAT OF DISTINCTION, AN EXPERT IN ASIATIC AFFAIRS]

As a reader of your paper I want to send a line to thank you for, and to express appreciation of, the excellent editorial in this week's issue, entitled "The Honor of the American People is at Stake". It is the best stated and most concise article on the real value of the Peace Treaty I have read. It is an inspiring article, reflecting the highest credit on the Church for the views expressed.

[FROM THE EDITOR OF A WELL-KNOWN EASTERN MAGAZINE]

I congratulate you on your editorial, "The Honor of the American People is at Stake."

THE Five Letters printed above speak for themselves. We are careful to designate all of them as written from the East, because we are not willing to admit that there can be any ground for holding that there is an "Eastern" or a "Western" point of view.

During the war THE LIVING CHURCH frequently reiterated the conviction that the moral downfall of Germany was largely due to the fact that the German Church made no attempt to impress a Christian morality upon the German State. Then, nobody contested that view. To-day, when we seek to apply the same principle to our own government we see how difficult it is to change the subconscious belief that so many share, that their politics and their religion have no common point of contact.

We ask of every Christian man and woman who reads these words that, putting aside all thoughts of political parties and of individuals concerning whom they feel either satisfaction or repugnance, they will answer to their consciences these following questions according simply to the law of God as it is interpreted in Christian morals:

First: Great Britain and France having made certain guaranties to Japan by treaty, ought they now to repudiate what was agreed to in those guaranties?

Second: Ought the United States to demand that Great Britain and France repudiate that guaranteed agreement?

That is all we ask, and as far as religious leadership ought to go. Having decided those questions according to the law of God, let each render unto Caesar the things that are Caesar's, by supporting such parties and such men as he shall deem best fitted to administer the affairs of the republic in these critical days according to that moral law; but let him also recognize that no political or partisan prejudice or conviction, no personal likes or dislikes of those in public place, will excuse him from any failure to render unto God the things that are God's.

"The Honor of the American People"

THE Boston *Transcript* is good enough to devote nearly a column to an adverse discussion of the recent editorial in THE LIVING CHURCH entitled The Honor of the American People is at Stake. It will be impossible for us to treat in detail of the various criticisms thus made, because it is our desire to confine our own treatment of the subject to a direct moral issue entirely apart from the political issue involved. As a citizen the editor has pronounced views upon the political issue, but as editor of a religious paper he has no ground for presenting those views in THE LIVING CHURCH. Simply as replying to specific points made by the *Transcript*, and with no intention of pursuing this form of the discussion further, we submit these following comments.

I. The Anglo-French-Japanese treaty dates from 1914-15. The Japanese seizure of German territory in China dates from the same time. The United States entered the war in 1917. Consequently the United States has no right to sit in judgment upon those events that had been entirely completed prior to her entrance upon the war. Neither were the nations under any diplomatic obligation to communicate the substance of that treaty to her.

II. The United States, like other nations, has acquiesced in the seizures of Chinese territory in 1898-99, and is not at liberty now to demand, as though she were vested with any authority in the matter, that German possessions taken over on behalf of the allies be not distributed in accordance with the arrangement concluded in advance between them prior to the entrance of the United States into the war.

We believe these two propositions rest equally upon international law, common sense, and good morals.

A MOST remarkable supplement to the *Church News*, the diocesan paper of Pennsylvania, according to its own statement, is sent only to the clergy, and the matter contained in it does not "appear in the copies circulated among the laity." It consists of an attack upon the administration of the Church Pension Fund, signed by F. C. Hartshorne, one of the diocesan clergy. To some extent we believe criticism of that administration is justified, and we also have criticised it; but in the course of the article it is said: "Perhaps the absence of more opposition is also due to a further fact which the astute Bishop [Lawrence] does not tell us, but which we learn from the editors of the leading Church papers of the country, namely, that he has compelled them to promise not to publish any 'attacks' upon the Church Pension Fund. We do not know what persuasion he used, but that he has successfully muzzled the Church press cannot be doubted."

Muzzling the Church Press!

THE LIVING CHURCH demands that Mr. Hartshorne name those "editors of the leading Church papers" who gave him such information.

So far as THE LIVING CHURCH is concerned neither Bishop Lawrence nor any one else ever, by word or pen, has suggested, in the most remote manner, a desire that the Church Pension Fund or its administration should not be criticised. Neither, on the other hand, has Mr. Hartshorne ever made any inquiry of this editorial office on the subject, or asked, or received any information. He may, of course, not consider THE LIVING CHURCH to be numbered among "the leading Church papers of the country"; as to that we are not interested. But he is undoubtedly bound, now, to disclose which papers he includes in that category and which editors gave him that information.

Our own attitude, voluntarily adopted, was to discourage criticism of the administration of the fund until the trustees should publish their first report after a year or more of administration had elapsed. As to that report we frankly expressed our disappointment. The trustees have not, in our judgment, done all that could reasonably have been expected from them in the administration of the funds which the Church has so lavishly placed in their hands nor appreciated the full measure of responsibility which the Church has reposed in them. This is no reflection on their integrity and it does not justify the denunciations from various sources which we have declined to print. On this, as on every other subject, THE LIVING CHURCH is absolutely "unmuzzled" and no single individual has sought to muzzle it.

It is a serious matter for a charge like that to be circulated by a priest, in the official paper of one of the foremost dioceses. He owes it to himself and to his reputation for accuracy to cite his authority, prove his statement, or withdraw it and apologize for it.

THE accession of Mr. Lewis B. Franklin, lately national director of the five Liberty Loan Campaigns, to the staff of the Nation-wide Campaign, notice of which appeared in the news columns of last week, is a matter not only for real congratulation but also, it seems to us, of profound significance, and cannot fail to have marked influence on the success of the Campaign in several directions.

Mr. Lewis B. Franklin

In the first place, Mr. Franklin's enlistment is of the nature of an endorsement of the soundness of the general plan and methods of the Campaign by a prominent member of that large class of men known as practical and successful laymen. It is hardly conceivable that one who held the position of leader in the organization of the vast loan campaigns of this country would leave his business or risk his reputation to assume the responsibility of leadership in such an enterprise, unless its preliminary plans were sound in their conception and capable of carrying consistently the more detailed plans for a successful canvass. However self-sacrificing might be the spirit of such a man, he would at least demand that his own plans should have a fair field of operation; and at the same time he would be unwilling to undertake the embarrassing responsibility of grafting a practical scheme of operation upon an impractical conception of ideals and objectives to be attained.

Again, such a recruit cannot fail to suggest to the laity of the Church the opportunity which this Campaign affords for high and adventurous services for the most ambitious, with whom the ruling passion is to serve, and whose only condition is that the objectives aimed at and the results possible be big enough and high enough to call forth the best powers that they are conscious of possessing. It is saying that this Campaign is not an anti-climax to such stupendous enterprise as this nation has lately engaged in through her Liberty Loan campaigns, but that it is a natural sequence in the eyes of one who passes on and up from a campaign in the name of country to a crusade in the name of Christ and His Kingdom.

To the Church as a whole it must mean the first fruits of a harvest of that vast, though almost forgotten, power latent in the laity of the Church—a power which, once fully awakened and applied, will fulfil the implied prediction of a popular evangelist that "If the Episcopal Church ever should wake up, watch it!"

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the four weeks ending September 8th, of those who have enrolled as assuming the responsibility of benefactors to particular French children:

664.	Mr. Frederick S. Wright, Newark, Ohio	$ 50.00
202.	Miss Josephine Burke, Pierre, S. D.	36.50
254.	Children of St. Andrew's-by-the-Sea, Rye Beach, N. H.	36.50
438.	Mrs. Charlotte Elligott, Albany, N. Y.	36.50
453.	Mrs. C. D. Sanderson's S. S. class, St. Barnabas' Church, East Orange, N. J.	36.50
572.	Miss Irene Hinde, Monroe, N. C.	36.50
	Total	$ 222.50
	Previously acknowledged	55,412.33
		$55,634.83

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

The following is the report for the four weeks ending September 8th, of those who have enrolled as assuming the responsibility of benefactors to particular Belgian children:

9.	A friend of children	$ 36.50
12.	Mrs. A. A. Tufts, Camden, Ark.	36.50
27.	F. F. V. and C. A. L., Calumet, Mich.	36.50
	Total	$ 109.50
	Previously acknowledged	2,533.92
		$ 2,643.42

ARMENIAN AND SYRIAN RELIEF FUND

Mrs. F. Garland May, Pine Bluff, Ark.	$ 5.00
C. M. G. for August	2.00
A class in St. Peter's S. S., Park River, N. D.	1.25
In memory of John Mulligan, Vancouver, B. C.	5.00
Araby for August	1.00
M. F. M., Milwaukee, Wis.	25.00
Mrs. F. W. Cannell, Lansing, Mich.	5.00
Mrs. Lydia B. Hibbard, Chicago, Ill.	25.00
Mrs. G. W. Hunt, Hemet, Calif.	10.00
Mrs. V. J. Fricker, Hemet, Calif.	1.00
W. H. F., Hemet, Calif.	10.00
Miss Anne Whitemore, Mt. Desert, Maine	15.50
Mrs. Edgar A. Burpee, Rockland, Maine	1.00
A. R.	3.00
Miss Phyllis C. Corbett, Sidney, Nebr.*	5.00
	$ 114.75

* For relief of children.

BELGIAN RELIEF FUND

Carl, Philadelphia, Pa.	$ 50.00
Mrs. Lydia B. Hibbard, Chicago, Ill.	25.00
St. John's S. S., Garden Grove, Iowa*	5.00
	$ 80.00

* For relief of children.

SERBIAN RELIEF FUND

K. C. F., Marquette, Mich.	$ 10.00
Trinity Church, Mt. Vernon, Ill.	6.00
Anonymous	2.00
Mrs. Lydia B. Hibbard, Chicago, Ill.	25.00
Mrs. Edgar A. Burpee, Rockland, Maine	1.00
	$ 44.00

FUND FOR CATHEDRAL CHURCH, OBAN, SCOTLAND

Miss F. M. Wade, Batavia, Ill.	$ 5.00
Rev. A. B. Hunter, Manchester Depot, Vt.	5.00
	$ 10.00

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.	$ 25.00
St. James' Church, Montclair, N. J.	15.00
	$ 40.00

POLISH RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.	$ 25.00

FUND FOR HOLY TRINITY CHURCH, PARIS

Mrs. Lydia B. Hibbard, Chicago, Ill.	$ 25.00

ITALIAN RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.	$ 25.00

FRENCH HEROES LAFAYETTE MEMORIAL FUND

Mrs. Edgar A. Burpee, Rockland, Maine	$ 1.00

DAILY BIBLE READINGS

By the Rev. David Lincoln Ferris

[For the week preceding the Fourteenth Sunday after Trinity]

THIRST

THIS is a Bible theme of wide import, seldom emphasized, dealing with things vital to our religious life and satisfaction. The analogy is from the physical to the spiritual, from the human to the divine, from the finite to the infinite; the application is natural. In the restlessness of thirst is the source of man's ultimate happiness, and the explanation of his ruin.

The Thirst for Vengeance
Sunday: Romans 12: 9-21

This is the result of hatred. It is a fundamental failing of mankind, not the breaking down of Christian ideals, or the failure of modern civilization. Cain wrought his vengeance upon Abel; Esau hated Jacob and sought revenge. This kind of thirst is one of the most disintegrating forces in life. To the one entertaining it the moccasin's poison could be no more deadly. It has destroyed men and turned the tide of history. Persons desiring to live happily should learn not to wish for vengeance. Let the spirit of brotherhood be your dominant principle. "If thine enemy thirst, give him drink." Love while you may; pardon while you can; forgiveness is the privilege only of the living.

The Thirst for Pleasure
Monday: St. Luke 15: 11-24

It is a natural instinct to long for happiness; joy is one of the dominant by-products of a vital religious experience. But the thirst may lead to a sinful gratification. The career here pictured is often reproduced in the lives of the maturing adolescent. Phrases of the parable have become the familiar household imagery of universal experience. Unable to find their joy in God's love and presence they waste their substance —money, health, and opportunity—in riotous living. Such a career is extremely wasteful of the best in life. When the mediaeval "double standard" of virtue is supplanted by the demand of society for a sane single standard there will be fewer prodigals, and the thirst for pleasure will find its satisfaction in the pure and the clean.

The Thirst for Riches
Tuesday: St. Luke 12: 13-21

It is not money, but "the love of money", that is the root of all evil. There is a legitimate thirst for riches which initiates all progress, harmful only when it becomes an end and not a means. Not the slaking of the thirst, but folly and disaster lie in the covetousness of riches. What a man has cannot make his life any longer, or, if selfishly used, any happier. Not by bigger barns, but by the growth in character, is success in life worthily estimated. Of the former our Lord says: "Thou fool!" Of the latter we may say: "This is mine forever."

The Thirst for Knowledge
Wednesday: Job 23: 1-9

Four facts lay the foundation of religious knowledge. The first is power: attraction, cohesion, affinity; in the sun, fertility of the earth, and the tides of the sea. The second is intelligence directing that power. The third is love motivating the intelligence. The fourth is the character of Jesus Christ, the supreme example of love. He stands alone, unique among men, the final fact of God. The thirst for knowledge will never be satisfied until one has definitely answered the question: "What shall I do with this man which is called Jesus?"

The Thirst for Things Spiritual
Thursday: Psalm 42

In every normal soul there is a thirst for God, "yea, even for the living God", an incurable instinct, like that which drives the hart to the water-brooks. "Ho, every one that thirsteth, come ye to the waters." In the scheme of salvation God has abundantly provided for the satisfaction of that thirst, and "whosoever will may take of the water of life freely".

The Satisfaction of Thirst for Things Spiritual
Friday: St. John 4: 1-26

What keeps a man optimistic in the midst of turmoil and unrest of the world to-day? The studied indifference to the call of the Master? The neglect of the ordinances of religion? Only as his thoughts come nearer the Creator, only as things spiritual supplant things material, only as one drinks freely of the fountain of life, is his optimism justified. In Jesus Christ alone lies the hope of the ages. As men generally drink of Him, learn of Him, and exemplify Him they will usher in the dawn of a new and better era.

"I Thirst"
Saturday: St. John 19: 28-30

All great words have an inner meaning. They can be understood only by the sympathetic heart; they can be interpreted only by experience. Jesus thirsts. It is not only for water, but for the allegiance of our lives. It is the thirst of the Good Shepherd for His sheep; it is the longing of the father for the prodigal; it is the yearning of the mother for the welfare of her child. How far can it be truly said that you are helping to satisfy that thirst?

THE HOLY COMMUNION THE END OF REUNION

By the Rev. Charles H. de Garmo

A VISION, if it be a vision, an anticipation—call it what you will; but here it is within our view and ever growing into fuller brightness.

A great multitude of God's creatures without restriction of color or clime, washed in the waters of eternal life, are gathered at a point which belongs to place and time and lies beyond the boundaries of place and time—the altar of God, the table of God. No odious, quarrelsome words are heard, nor miserable dispute. Mortal noise is drowned in immortal praise.

The Saviour of the world is among them, not as a memory or symbol, but as a presence. He is the living Host held aloft by consecrated hands, drawing all men unto Himself. He is among them, the very same Lord and Saviour who gave His body and His blood to His chosen ones, "the night in which He was betrayed," bidding them and their successors to do what He had done, celebrate the holy Mysteries to His remembrance, and so continue the offering of Calvary even unto the end of the world. After a little while there is a waiting moment and then the sound of footsteps—the slow, reverent approach of those who come to be fed.

Behind place and time, beyond the reach of sense, are the souls of those who "died in faith, not having received the promises, but having seen them afar off". The Twelve also, all faithful priests, the saints and doctors and martyrs of Holy Church, and the myriad witnesses, unknown to fame, extending down the long way of the ages, are at this place of meeting. Numbered with the great multitude are the soldiers who out of love for God and neighbor laid down their life on Flanders' fields and passed over where the trumpet sounded for them on the other side. And we, keeping the faith once delivered unto the saints, in our little measure after them, are at this blest Eucharist. "Wheresoever the Carcase is, there will the eagles be gathered together."

"Where the sacred Body lieth
Eagle souls together speed;
There the saints and there the angels
Find refreshment in their need;
And the sons of earth and heaven
On that One Bread ever feed."

Linked in fellowship with the faithful living and the faithful departed are God's wandering ones, accurately known and counted. They also have flown from weary unrest to the blessed place of gathering. The Holy Communion is the end of reunion, not the means to it, and so they are come flying Home to be fed.

'Tis a vision of the real unity of Christendom—a unity that is in a measure even now visible, and that will be fully realized in God's good time.

"Lift up thine eyes and behold; all these gather themselves together, and come to Thee," to Thee, O human Priest divine, who dost draw out of the world Thine elect, making them one in Thy love, as Thou and the Father are one, by Thy reconciling sacrifice.

Letters from a Militarized Civilian

VII.

THE chains that barred the Arc de Triomphe are gone forever: and the victorious armies of France and the Allies, marching under that arch, down the Champs Elysées, and round the Grand Boulevards, have rolled away the very memory of 1870-1871. And I, who have dreamed so long of that consummation, witnessed it and still exult in that supreme moment, thrilling at the memory of what yesterday displayed. Thanks be to God, who giveth us the victory!

Yesterday was Bastille Day, July 14th, the national festival of the French Republic one and indivisible. And such a holiday Paris never saw before. The paladins of Christendom were here, glorious to behold; aye, and knights of heathenesse as well, making common cause against the common enemy, and therefore sharing in the pomp that marked his downfall. When the Allies entered Paris in 1815, after Waterloo, to restore the Bourbons, it was the victory of a small part of France, aided by France's foes, over the pride and glory of the French Empire; and there was bitterness of humiliation, even for the Legitimists themselves, who saw the Lilies upheld by British and Russian and Prussian swords still red with the blood of French heroes. No such thought marred yesterday's pageant. And the great golden Gallic cocks that crowed their jubilation over the vast and disorderly heaps of German cannon stacked high at the Rond Point were fit symbols of dauntlessness rewarded.

All night the line of march was crowded with patient folk expectant, sheltering themselves as best they could in doorways, under trees, in the branches, on the curbs. Every hotel was overcrowded: one estimate put the number of visitors in Paris at over two million. The early morning was bitter chill, as *Son Excellence l'Ambassadrice,* little Françoise, and I left the old mansion on the Rive Gauche at 4 o'clock and crossed to take possession of the ideal seats provided for us by the Foreign office on the terrace of the Hôtel Dufayel. It seemed early; but the way was thronged, and our car could hardly get through tho crowd. Once there, it was a question of patience for over three hours; and the unfailing good humor of the guests on the terrace and the multitude below was edifying and reassuring. Stepladders were in great demand; set up back of the tenth or fifteenth row of people, the top-step could be had for 100 francs, lower ones at lower prices. Good windows had been selling at fabulous prices, of which, however, the state seized 80 per cent. as a luxury tax. Every garret was filled; the roofs, the gutters, the very chimneys, till one grew dizzy watching over the way.

At a little before 8 o'clock a burst of cheers signalled the approach of President Poincaré, in an open carriage, with Marshal Foch by his side, driving up towards the reviewing-stand at the *Etoile.*

A French officer by my side commented: "Poincaré bows mechanically, without expression; but Wilson always waved his hat, graciously smiling as he acknowledged the applause." A little later the seventy-fives barked out the news that the parade had actually begun.

Many of the troops had bivouacked in the Bois the night before: they formed by the Porte de Maillot and swept down the Avenue de le Grande Armée, under the Arch, past the great cenotaph erected in honor of the dead soldiers, and so down the Champs Elysées, through the Place de la Concorde, and on by the Grand Boulevards to the Bastille. All the way was decorated, and lined with troops; the tricolors flamed everywhere, with the flags of the Allies; and along the Champs Elysées, in the front rank of spectators, were hundreds of wounded and crippled, in wheeled chairs, duly attended by nurses and themselves greeted with furious applause.

The first trumpets sounded in advance of a little procession of veterans of '70-'71 and wounded men able to march at least part of the way. One-legged men swung along gallantly, heartened by the cheers; old men renewed their youth in that proud company. There was silence for a little. Then the wonderful music broke out again, and Foch appeared, in horizon-blue, with Joffre in the old uniform riding by his side; both modest, calm, types of "the happy warrior", true Christian soldiers who by God's grace had saved France and so had saved Christendom. Followed the Allied General Staff; and then, in due order, the selected troops of the victor-nations. America, Belgium, Britain, Italy, Poland, Japan, China, Siam, Roumania, Greece, Portugal, Czecho-Slovakia, Jugo-Slavia, with France at the end as at the beginning. Hindu soldiers, kilted Scots, Algerian and Moroccan chiefs, Senegalese and Annamese, brought picturesque variety of costume; marines and sailors diversified the ranks; chasseurs and artillery swept along grandly; and armored cars and tanks brought up the rear. It was not just my prejudiced eyes that saw our soldiers the handsomest and the best marching of all: I overheard my French companions make the same comment, as expert judges. Every doughboy carried himself like a West Pointer: praise can go no further. Every sailor looked worthy of Annapolis. And Pershing, at the head, superbly mounted, riding like a centaur, was the perfect exemplar of an American officer and gentleman. No better man could have been found to represent America on that day than he whose *"Lafayette, nous voici!"* is one of the "jewels three words long, that on the stretched forefinger of all time sparkle forever." My heart exulted to see him, and our troops, there. Suppose the world would have been saved, with America standing by, a passive onlooker, cursed with the curse of Meroz, than which none is deadlier! The shame would have been as indelible as the glory is immortal, and the gratitude earned is inexhaustible.

All the Allies were cheered meetly by the populace: Sir Douglas Haig was, naturally, a special favorite, and Diaz, at the head of the Italians, must have felt that there was no fear of Franco-Italian estrangement. As the flags went by, hundreds and hundreds of them, torn and tattered and discolored, not one failed to receive its salute. The glory and honor of the nations were there displayed, before God the Lord of Armies, and mankind: and all was summed up in one word, Freedom.

It was not a long parade: perhaps twenty-five thousand troops all told, passing in less than three hours. Of those, as was right, three-fourths were French; and the heart of France was revealed as Paris shouted greetings to *nos poilus.* The great generals were acclaimed, Petain of Verdun, Castelnau, one-armed Gourand, iron Mangin: but the rank and file, swinging along in faded blue, not well aligned, over-burdened with their long overcoats, but cheerful, indomitable, true successors to the Roman legionaries—they were the real heroes. There is no fear of "the man on horseback" now; and in the crowds all that day I found no echoes of mob-spirit—whatever Lenin's hirelings may have hoped to rouse!

At length it was over: and all Paris turned to other demonstrations. Hundreds of thousands walked through the Arch as if to assure themselves that the chains were really taken away. There were free performances in the theatres, a great festival in the Tuileries Garden, with costume-balls, and, in the evening, illuminations, fireworks, dancing in all the open spaces, and torch-light parades of soldiers and students. I wandered about, with another priest in olive-drab, after we had dined in the old Latin Quarter restaurant where the Revolution was hatched; we sat in front of Notre Dame and thought of all it had beheld through the seven centuries of its existence—nothing, surely, more memorable than this world-victory! Nowhere was there disorder or rudeness or drunkenness to be seen. My last share in the day of days was to hold five-year-old Odette on my shoulders while the illuminated floats went up the Boulevard St. Germain—America supporting France to the very end. So be it always!

IT IS GOOD to find how very real is the camaraderie among us all over here. Sunday morning, at St. George's, there was a memorial service for the British dead of the war; and

it was an American priest who preached the sermon, from the first words of the 24th Psalm, "The earth is the Lord's and all that therein is". At all the American welfare centers British uniforms are common; the "French Homes" brings pleasant French young ladies to dance with doughboys and Tommies alike. The Jugo-Slavs are very popular. Our soldiers are there for French phrases to the delight of the *poilus;* and a man in olive-drab (even a militarized civilian) never fails to receive a cheerful smile from any *poilu* whose eye meets his. The tragedy of omission is that Russia is not represented. No Russian troops marched yesterday, no Russian flags were displayed; though in the crowds were a few old Russian uniforms, and Kerensky (dream of a shadow!) is here in a modest hotel on the Place d'Iéna. Brighter days are coming, I hope, with Kolchak or another to stand for unity and ordered freedom. But meanwhile, there is a missing Pleiad in the constellation of free peoples.

TURN FROM LARGE AFFAIRS to smaller details. Friends write asking questions as to the cost of living here to-day. It is difficult to answer, because conditions vary as with us at home. I have already said that, roughly, it takes 3 francs now to do what 1 franc would have done, say, in 1905. But this appears more in some fields than in others. Rent has gone up amazingly: the old signs on small hotels, still showing, "*Chambres depuis* 2 fr.", are bitter irony. And houses and apartments show a proportionate increase. Everything made of leather, cotton, or woolen costs prodigiously. Plain pajamas are priced 40 francs; coarse shoes 75 francs or more; pocketbooks 60 francs; shirts 35 francs. And these are not in ultra-fashionable shops, but in the average sort of place. The cost of laundry is incredible.

As to food, one pays 3 francs for coffee and rolls, and 12 or 15 for lunch and dinner, in good hotels. It is easy to spend 25 or 30 francs for a meal at Voisin's or Prunier's; at Duval's (a sort of glorified Childs') 7 or 8 francs will get a good meal, daintily served. I spoke of the old restaurant where the French Revolution was planned: it is the Café Procope, on the Rue de l'Ancienne-Comédie, near the Odéon. It was established in 1686; and one lunches and dines there, with four courses, excellently cooked and admirably served, for 4 francs. My old Parisian friends of the fashionable quarters are astonished when I tell them of this; and, so far as I have discovered, it is unique. Certainly, it is more interesting to one who cares for the Paris of the legends, than the crowded new places near the Opera or the Rue de Rivoli: students, officers, artists frequent it, not many Americans, and those all of the initiated. Here was last night's dinner: of course there was a wide range of choice beyond these representative courses.

Consommé Madrilène
Bar avec moules
Bifteck garni, avec pommes
Camembert

Coffee is 30 centimes extra; and another franc will get you fruit, patisserie, jam, or sweets of other sorts. The walls have been decorated by artist-patrons; and names and portraits of the eighteenth century philosophers and poets and politicians who used to frequent it appear on all sides; among them Voltaire, Piron, Diderot, Condorcet, Holbach, Danton, Talleyrand, Bonaparte—this last *tout simple,* with no titles whatever.

The local agencies of transportation have all raised their charges: but they are still very little: 20 centimes second-class, 30 first-class, or ten Métro (the Paris subway), 15 to 40 centimes on the trams, rather less on the auto-busses. The refusal to crowd the surface vehicles unreasonably makes an American blush for our barbarous ways. French railways at their best leave much to be desired; and they are not at their best now. Taxis are cheap enough, if you can get one; but they are in such universal use that it is almost impossible to catch one on the wing, especially between 12 and 2, when all Paris lunches.

WHAT PATHETIC TRAVESTIES the continental newspapers are! Those published in English are tainted by the general habit, and exasperate rather than inform. As for the others, when I look at their beggarly four pages, spotted with loathsome advertisements attesting physical corruption, burdened with heavy political essays, cumbered by continued stories, and with a few lonesome telegrams to give the news of the world, I yearn for the Boston *Transcript,* the Milwaukee *Journal,* the New York *Times,* the Kansas City *Star.* American journalism has its grave faults and its yellow sheets; but at its worst it does cover world-affairs, and at its best it triumphs over all rivalry, even that of its nearest kin.

THE A. E. F. IS HURRYING HOMEWARD as fast as possible. Camps are closing, armies are *en route,* transports load in a twinkling and rush back westward, welfare work is closing up wherever no longer needed, welfare workers are being released. Everything as to the immediate future is uncertain for many of us. I am awaiting possible orders to go to the occupied regions along the Rhine, failing which I expect to get to England soon. Meanwhile I am steeping myself in Paris atmosphere as never before. To waken as the Angelus rings from St. Sulpice, three minutes' walk away, to breakfast at a delicious creamery on the Boulevard St. Germain, lunch on the Plateau de Diogéne at St. Cloud, talking German with the kindly old Swiss of Berne who owns the restaurant, have tea with French friends and dinner with English; to dawdle along the old bookstalls and antiquity shops by the Quai de la Monnaie; to think how poor Heine "fell at the feet of our blessed Lady of Melos" in the Louvre, and heard her say: "Do you not see that I have no arms and so can not lift you up?" and follow him where she stands smiling now as for so many years unchanged; to watch the crowd on the boulevards (whose gaiety and brilliancy have always been much exaggerated, in my judgment), or, better yet, play ball with the children in the Parc Monceau or the Luxembourg Gardens, and discover how adorable they all are, and how ready to be friends with anybody in olive-drab; to exchange greetings with fellow-Americans of every rank—all of the privates and most of the officers being radiant with good-fellowship; and then to think how different the world would have been if things were otherwise, the Kaiser supreme, the Crown Prince in the Elysées, Britain and America administered by Prussian viceroys, and decent civilization slain! Oh, how good it is to be alive this year of Victory!

Of Reims next, if all is well. Meanwhile, to the Sacré Coeur for Vespers.

PRESBYTER IGNOTUS.

"I HAD A FRIEND"

When asked his source of touch divine,
His sympathy so deep and fine
For human souls and human needs,
That master-mind, Charles Kingsley, said:
"I had a friend! Though long since dead,
His spirit lives, and upward leads,
Inspiring me to kindlier deeds!"

Just so great Tennyson was fired
By Hallam who, as friend, inspired
The "In Memoriam" which shall live
In heights and depths of thoughts sublime
Unreached by poets since his time.
His friend enriched his life and thought,
And love and death a mystery wrought;
His heart still bruised by grief, o'er long,
Sought surcease in a burst of song.
O poet, master of your art,
Immortal glory be your part!
But in that coronal of fame
Forever shines fair Arthur's name!

Then let my prayer to God ascend:
"Give me an understanding friend!
My soul cries out its need to Thee
Of human love and sympathy!"

MAY L. RESTARICK.

The Revision of the Prayer Book

An Analysis of the Report of the Joint Commission on the Revision and Enrichment of the Book of Common Prayer

By the Rev. Howard B. St. George, D.D.,

Professor of Church History and Liturgics, Nashotah Theological Seminary

V

SOLEMNIZATION OF MATRIMONY

THE salient features in the recommendations touching the Rite of Holy Matrimony can be briefly stated.

1. The omission of three passages from the exhortation. (a) It seems unfortunate to suppress the idea, which the Church has always emphasized, that marriage should look for the public recognition and sanction of the Church. "In the face of this congregation" is the Church's protest against clandestine or semi-clandestine marriage. (b) It seems equally unfortunate that such scriptural sanction to the high dignity of marriage as our Lord's presence at Cana affords should be deleted. These proposals appear to be hypercritical and will serve no good purpose.

2. Instead of the last clause of the charge is substituted "if any persons are joined together otherwise than in accordance with God's word their marriage is not such as the Church alloweth".

3. The promises and espousals are made identical in form for the man and the woman in each case. It is not necessary that the woman shall be "given away"; nor that the man should pledge to endow his wife with his "worldly goods".

4. Provision is made for a hymn between the promises and espousals; and, after the Blessing in the Prayer Book, a short office is added to be said at the Holy Table, consisting of Psalm 67 or 128, followed by versicles, responses, collect, and a very abbreviated form of the old nuptial blessing. This will add slightly to the length of an office reduced to its barest adequacy, and will give it liturgical completeness and devotional dignity. Further and more important still it must be noted that a special collect, epistle, and gospel, as indicated in the former paper, are provided for a celebration of the Eucharist in connection with the marriage.

THE VISITATION OF THE SICK

It will be remembered that the Order for the Visitation of the Sick as recommended in the Report of 1916 was practically a new office. The House of Deputies adopted this office with some minor amendments. These amendments, with others, have been incorporated in the report as now proposed. The object that the Commission had in view was to make these devotions for ministering to the sick as useful and practical as possible for the parish priest, and as helpful as possible, mentally and spiritually, to the sick.

1. The office can be used formally and liturgically or not; in whole or in part. It rises from penitence to praise as God's presence and goodness are realized. It is meant, with gradually increasing helpfulness, to remove all sense of depression and discouragement and to bring such quiet confidence that through the prayer of the Church and the penitence of the sick person recovery is possible. Each step in the advancing progress of spiritual consolation as set forth in an antiphon and psalm reflects the attitude of the sick person, and the prayer of the Church which follows is the answer to the soul's desire.

2. The liturgical office is followed with some necessary suggestions for the guidance of the pastor in dealing with the individual needs of his parishioner as occasion may require, but the omission of a profession of faith, or an examination as to the sick person's faith ought to be rectified. Some prayers for special cases are added.

3. A Litany and devotion for the Dying, with a Commendation of the departing soul, and a Commendatory Prayer when the Soul is Departed, will, it is believed, be found most helpful and comforting in that moment of great stress. We need to encourage relatives and others who may be present to think of the departing Christian soul in the right way, and unselfishly to do their share in helping it toward its peace in the presence of God. So the Litany with its responses, which they will find in their Prayer Books, will call out their active coöperation in this office, and bring Christian consolation in the Christian way.

4. A Form for the Ministry of Healing is provided, either through anointing with oil, or laying on of hands. This is in response to a very general demand that the Church should restore and regulate the official ministration of this spiritual agency for the benefit of the suffering in mind and body. This ministry has scriptural authority and has a fairly continuous history from the third century, as a help and comfort both in body and soul and it is much desired and widely used. The remarkable enthusiasm called out by Mr. Hickson's recent mission is evidence of the fact. Many different forms for its administration appear in the liturgical books. In some cases the emphasis has been laid on the recovery of health, in others on spiritual graces; in no case has either view been entirely obscured. After all, both effects are too interdependent for either to be completely ignored.

In the form recommended by the Commission, the accompanying prayer asks for the relief both of body and soul of the sick person.

THE COMMUNION OF THE SICK

1. An alternative Collect, Epistle, and Gospel are provided. Epistle; St. John 5:13-15. Gospel; St. John 6:47-51.

2. Provision is made for the Communion of the Sick with the reserved Sacrament, and the form of the administration indicated, viz.: the Confession and the Absolution; the Prayer of Humble Access; the Communion; the Lord's Prayer; the Blessing. One might wish that a simpler form for the Confession and Absolution were given, such, for instance, as is included in the Office of Compline in part II of the Appendix of this report. But the advantage of this brief and expeditious way of giving the Holy Communion to the sick will be readily perceived and appreciated, especially by our city parish priests, where so often they have to respond to hurry calls to the hospital, or to minister in cases where the physician or the family are reluctant to grant facilities for a service which, by its length or devotional exactions, might put too great a strain on the patient. Whether we wish to or not, we have to admit the existence of these "compelling circumstances", and use this method of administration of the Holy Communion, or else be refused permission to administer at all.

THE ORDER FOR THE BURIAL OF THE DEAD

Although the recommendations in the report of 1916 in regard to the Burial Office were for the most part approved by both Houses of the General Convention, yet the proposals have to be presented *de novo* because of a lack of final concurrence. It is certainly to be hoped that the responsible officials of both Houses, and those upon whom the duty devolves of promoting the necessary legislation, will take infinite pains to insure the proper procedure so that no such mishap will occur the second time, and so much valuable time of the Convention be wasted.

The Office

1. In addition to the psalm selections in the office at present four others are provided, viz.: 27, 46, 121, 130. 2. In the lesson verses 29-34 are omitted. An alternate lesson is proposed taken from Romans 8:14 to end. 3. A complete liturgical ending to the office, to be printed in full, is recom-

mended as follows; the Canticle, *Benedictus* (first four and last two verses); the Apostles' Creed; *Kyrie* and the Lord's Prayer; versicles and responses leading up to the collect and closing with the Blessing, "Unto God's gracious mercy", etc. Other prayers may be added after the collect, or the service in church may be closed in the way now provided by rubric. But it is believed that this arrangement will be welcomed as providing for the clergy a uniform "use" and relieve them of the responsibility of arranging the closing devotions, which very often develops into the selection of a number of not always well-assorted prayers. It is felt, too, that it will be a distinct gain by encouraging the people to take their part in the service in having it before them in their Prayer Books, and will help to break up the dull, apathetic acquiescence which is too often the characteristic of funeral services. Besides, it has in mind definitely the departed soul and seeks to turn the thoughts of the mourners from selfish grief to the new life and its possibilities into which the Christian passes through the "grave and gate of death".

The Burial

4. An alternative anthem for "Man that is born" is provided. No one but admits the beauty of the rhythm and the majesty of the language of the passage, "In the midst of life". It is taken not from the old Office of the Dead but from versicles and responses after the lesson for the Third Sunday in Lent at Compline, and is quite appropriate in that setting. But sublime and awful as are the terrors of the Lord, and necessary as may be the warning to the careless and sinful, yet, standing at the open grave, it is felt that the Church may more helpfully direct the thoughts of the mourners to the hope of the resurrection to eternal life through our Lord Jesus Christ.

For the Committal the form is changed to read as follows: "Unto Almighty God we commend the soul of our deceased brother, and we commit his body to the ground, earth to earth . . . in sure and certain hope of the resurrection unto eternal life, through our Lord Jesus Christ," etc. The opening clause of our present form is unfortunate because it seems to make God responsible for results in each and every case. It found its way into the Prayer Book in 1552 and embodies the Calvinistic interpretation of the doctrine of God's sovereign omnipotence then prevalent. It must have been difficult for our chaplains in France to have used this form over the men who gave their lives in the war. Without any implications we commend the soul to God's keeping, and the body we commit to the ground, "in sure and certain hope". There are those who find difficulty in this phrase and feel that there are occasions when the words could not be used in truth; better leave them out in every case, it is argued, than in some to use them with compunction, even to deluding people with a vain hope. The difficulty arises from misconception of the use of the burial office. It is part of our inheritance from the Church of England, where by law every parishioner (in the legal sense) is entitled to burial by the parish priest with the rites of the Church. Nor can the priest refuse, except in the case of the unbaptized and of suicide *felo de se*. Under such circumstances the "sure and certain hope" becomes a strain on the conscience at times, for in any churchyard or cemetery he can use no other form. In America we have followed to a large extent the English *law* and made it our *custom* without using the discrimination which is denied to ministers of the Church of England. It is true that the Catholic Church has always exercised a wide charity in burying the presumably Christian dead, and no one would wish to curtail that charity; yet, where difficulty involving conscientious scruples intervenes, it is well to remember that the burial office is intended for use *in the church, over the Church's children*. No one can well be brought to the church for the last solemn rites for whom "a sure and certain hope" cannot fittingly be expressed. No minister is bound to officiate at the burial of any but a canonical parishioner. When he officiates under other circumstances, or in a house, he is not *bound* to use the Church's office; indeed there are those who hold that it is at least doubtful whether he is justified in using it under such circumstances. So the difficulty lies not in the phrase which expresses the wide charity of the Church, but in the clergy who do not exercise sufficient discrimination when to use the Church's office and when not to.

6. In the prayers following the Committal the following appears as the first: "O God whose mercies are unnumbered; accept our prayers on behalf of the soul of thy servant departed, and grant him an entrance into the land of light and joy in the fellowship of thy saints; through Jesus Christ our Lord."

AT THE BURIAL OF A CHILD

This office has been very carefully reviewed, altered, and reärranged since its appearance in the former report. It is very simple and brief and it is felt that it will be welcomed generally because of its appropriateness for the circumstances for which it is provided. In its liturgical structure it follows the lines of the Prayer Book office, but there the similarity ends. The outline is as follows:

The Office

1. Anthems: "I am the Resurrection"; "Suffer the little Children"; "He shall feed his Flock . . . He shall gather the Lambs", followed by Psalms 23 and 121. 2. The Lesson: A cento from St. Matthew 18:1. 3. An anthem or hymn followed by *Kyrie*, Lord's Prayer, versicles and responses, and two collects.

The Burial

4. At the grave: The anthem, St. John 16:22; the Committal, "In sure and certain hope of the Resurrection to eternal life through our Lord Jesus Christ, we commit this body to the ground. The Lord bless *him*," etc.

5. The Anthem; Rev. 7:15 to end, followed by two collects, for the Child and for those who mourn, concluding with the Blessing.

THE PENITENTIAL OFFICE

This Office is placed at the end of Book III immediately before the Psalter. Instead of being obligatory on Ash Wednesday, its use is made permissive. It seems unfortunate to relax this rule and thus lose the emphasis it gives to the beginning of the penitential discipline of Lent. Even if in some churches conditions make the observance of Ash Wednesday with *any* service an impossibility, the rule of the special liturgical observance ought to be maintained. In its present use following the Litany, it is the connecting link with the traditional ceremonies of Western Christendom. The recommendation that it may be used with Evening Prayer or as a separate office is a distinct gain. But room ought not to be made for the possibility of its omission on Ash Wednesday.

A NEW INTERNATIONAL CONCORD

In the face of many difficulties the effort is being bravely launched now for such an association of the free nations as shall guarantee henceforth the peace of the world. The real success or failure of that depends upon the response of public opinion to this ideal opportunity. If public opinion is sordid or cynical, tinged with the skepticism of a godless unfaith, then the day of our opportunity shall pass into a new eclipse of blood and darkness; and the only way our opportunity can be seized is through the power of a public conscience leavened by the kind of optimistic faith which it is the peculiar duty of the Church to help create. Even as I write these words I think of a field in France that looks out to the western hills and the sunset. There, on one side of it, was a vegetable garden which some French peasant had planted; and week by week I watched the rows of new-made graves reach out to overpass its borders, consuming with the slow inexorableness of the death they symbolized the substance of the things that stood for life. Week by week I laid there, under their wooden crosses, the broken bodies of the men who had died in order that others might be delivered from the curse of war which they had borne. I think of that field, and I think of the desolate slopes of Verdun, and of all the other scarred and sacred places where the lads of France and England and of America and of the other nations sleep to-day. And remembering these, I can not think it credible that the Church which believes in ideals, the Church which believes that out of the agony and darkness of this war redemption must be brought, will suffer it to be possible that political partisanship and unfaith and the selfish, stupid provincialism which calls itself by patriotic names, shall be allowed to block the passion of the world's desire for some true league of nations that can secure the peace for which our dead have paid the price that must not be in vain.—*Rev. Walter Russell Bowie, D.D.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

THE DIGNITY OF PUBLIC SERVICE

ONCE a year St. Mark's, Minneapolis, holds a memorial service for the men in the fire and police departments in the city who have died during the preceding year, the idea being to emphasize the value and dignity of public service. In the course of his sermon at the latest service of that sort, Dr. Freeman, the rector, said:

"One thing has been made increasingly clear to us during the war; namely, that character alone constitutes the security of the nation. Laws do not enforce themselves; people are not good because legislatures enact measures or municipalities pass ordinances. Then men who serve in public places are clearly conscious of this. We of America believe that in the final decision in France character played a determining part. We are now called upon to see that a like character developed in the life of our people maintains and advances those standards for which our boys in arms have fought.

"If our municipal departments do not witness to something more than law enforcement, they are a failure. It is your business and mine to put our civic life, not only on higher levels of efficiency, but higher levels of morality. The late President Cleveland once said, 'A public office is a public trust.'"

SUNLIGHT

Whenever we hear of firms that have labor troubles, writes Thomas Dreier in the *Vagabond,* we are tempted to give them the advice received by a lumberman who went to Washington with the complaint that burrowing bugs were destroying lumber and he didn't know what to do. The scientists said: "Keep your timbers in the sunlight and turn them over now and then and the insects will stay away." The sunlight will do more than that. It will put an end to labor troubles, too: The light of publicity created by a frank, friendly, fearless, honest discussion of all matters of mutual concern to both employers and employes.

When there is no interchange of opinions, think how easy it is for Dame Rumor to get in her deadly work! But when there are committees organized to discuss working conditions, wages, entertainment, athletics, education—when there are meetings within the plant in which all can participate—when a plant paper is edited so that it is a creative influence in the place and not a mere retailer of news—then the white light of publicity will destroy all "bugs" that bore into the organization and weaken it.

TRAINING HEALTH OFFICIALS

Within the near future, according to Col. Edward Martin, Pennsylvania's Health Commissioner, a school for county medical inspectors and rural health officers will be established in Harrisburg. At present there are 700 state and county medical inspectors in Pennsylvania and 1,400 health officers appointed by townships and boroughs. The new institution will accommodate fully 2,000 persons at one time. The state officials will be compelled to follow courses of instruction there, and the officers of the small municipalities will be invited. Col. Martin will appeal to the force of the press, the Red Cross, the Y. M. C. A., and all other agencies and organizations that have the welfare of Pennsylvania at heart, to "show up whoever falls down on his job".

THE MOB SPIRIT

Among the chief stimulants to the growth of the mob spirit, the National Association for the Advancement of Colored People reports, are unpunished lynchings. This organization says that in the last year (1918) there were sixty-seven mob murders in the United States and that in the first five months of this year there were more than twenty. Col. Charles Young, himself a negro, in a recent address to negroes in Philadelphia said: "Love and hate are boomerangs; and if you would have the white man love you, and be courteous toward you, it is time that the colored people desisted in their hatred, which seems to be growing more prevalent." Certainly a most significant statement—for both races.

THE REV. ROBERT B. NELSON, who is to be the Social Service Secretary of the Province of Washington, is still in the service and is using his position as chaplain at headquarters, and chaplain for a reserve officers' training camp at Camp Lee, to deliver lectures on the subject of social service. In this way he is attempting to secure the interest of all the troops who are demobilized from the Province of Washington, informing them of the creation of the office and getting their home addresses. He is also trying to interest the men from the various colleges in the Camp Lee territory, hoping in this way to arouse an interest in the colleges for the further study of social service problems.

A CONVICTION of far-reaching importance, already noted in these columns, was that of the policemen and others concerned in the election outrage of the Fifth Ward of Philadelphia in the September primaries of 1917. After a long, careful trial most of the principals and their attendants were convicted and now the Supreme Court has confirmed the findings of the jury, so that these men will have to go to jail to take their punishment for attempting to defeat the electoral will of the people. This whole case, which was efficiently conducted by Assistant District Attorney Joseph H. Taulane (a Churchman), should go a long way toward preventing similar practices in the future.

A BIG GRAY AUTOMOBILE TRUCK known as the "Child Welfare Special" has just been put into the field by the Children's Bureau of the U. S. Department of Labor to test the usefulness of the automobile in carrying the message of better babies into rural communities. The truck is completely fitted as a model "well baby clinic" with a government doctor and nurse in charge to examine children and give mothers advice concerning the care necessary to make and keep them well.

THE ATTORNEY GENERAL of New York State is seeking to revoke the charter of the Rand School of Social Service in New York. This institution, established by George D. Herron, is an avowed proponent of socialism. A group of prominent men have protested against this action of the Attorney General, alleging that the real danger in the situation lies in the immeasurable harm which coercion of minority opinion does to the orderly discussion of public affairs.

A RECENT SURVEY of demobilization indicates, perhaps more than anything else, the need for a helpful and efficient Red Cross service among the men who are coming home if they are to reënter civil life with a rational attitude toward their duty as citizens and the government in general. In fact, it is possible that nothing will more affect the prevalent spirit of restlessness than the efficiency of Red Cross work among these men.

CITIES OF THE THIRD CLASS in Pennsylvania are now authorized by an act of assembly to defray the expenses of musical entertainments under the auspices of the government. This act affects upwards of thirty cities.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE THIRD CENTRAL RULE

To the Editor of The Living Church:

ALLOW me as one of the first three clergymen to establish a branch of the Girls' Friendly Society, and who has maintained his interest in it for forty years, to endorse most strongly the admirable letter of Miss L. L. Robinson against a change of this rule. Any change would be the beginning of the break-up of the society, associates losing interest, and mothers confidence in it.

EDWARD W. OSBORNE,
Retired Bishop of Springfield.

To the Editor of The Living Church:

MAY I be permitted some remarks on the projected change in the Third Central Rule of the Girls' Friendly Society? Among debaters on the subject there seems a most amazing neglect to discuss the real crux of the question, to wit: whether or not the G. F. S. is a society existing within the sphere of the voluntary activities of the Church, or is intended to be ancillary to the Church.

If the G. F. S. be a purely secular society it is of course at liberty to establish as the condition of membership any test, rational, irrational, or fantastic. It may determine to welcome to membership only girls with retroussé noses, girls whose maternal grandfathers were born in Stockholm, girls who have never seen the new moon over the left shoulder, indeed, any sort of girls. The Colonial Dames, for instance, chooses its personnel thus arbitrarily and no one may fault it for so doing. But, whether or not the G. F. S. is constitutionally estopped from an existence independent of the Church, actually it does not attempt any such existence and is never seen save in connection with some parish of the Church, from which it draws its inspiration and derives its patronage and to which it looks in some degree for oversight and protection. Under the circumstances it can not, in reason, establish for itself a standard different from that of the Church. Girls who are in good standing in the Church must, in the nature of things, be eligible to the G. F. S. The society has to work either with the raw material of the Church or with the finished product. The raw material is sinners and the finished product is saints. If the G. F. S. is to be composed of saints then it will instantly become that group of persons in the Church most avidly interested in the welfare of all the rest and will speedily forget any tendency to deal with sinners at the end of a ten-foot pole. In a word it will at once change the Third Central Rule. The habits of saints are sometimes peculiar but never in the way of exclusiveness or *noli me tangere*. If, on the other hand, the G. F. S. is to be composed of sinners, then, one asks, why discriminate in the matter of sins? On what authority rests the notion that one form of disobedience is more disgusting to God than another? Some sins are detested especially by some people and some by others, as a matter of temperament and taste. But the Divine Mind finds all sins loathsome and hateful and looks askance both at the degradation of the impure and at the pride of the pure.

The Church is interested in girls and therefore the G. F. S. serves an end of immense importance and consequence to the Church. An associate of the G. F. S. must be a woman interested in the welfare of girls. But with the Third Central Rule as it now stands she must be especially interested in the welfare of girls who are faring well anyhow. Of course there is nothing to prevent the G. F. S. from interesting itself in girls who are ineligible to membership in itself: and doubtless much of such work is attempted. But it can not get far, for it is not likely that girls will be taught a high degree of self-respect by a society to which they can never be much more than "wards" nor be cured by a dispensary of which they must forever be out-patients. For always before their eyes will be held up not an ideal which they are encouraged to strive after but rather a state of life to which it is conceded they can never attain.

If the rule of the G. F. S. is defended upon the ground that prevention is better than cure one may always answer that cure is better than neglect. Our Lord seemed to think so at any rate, who announced His mission as a coming "to seek and to save that which was lost". Nor did He leave anyone in doubt as to what He considers getting results from His efforts. The "joy in Heaven" over one repentant sinner seems to outweigh the satisfaction felt in "ninety and nine who need no repentance". He Himself found it possible to carry on at one time both prevention and cure. He warned and He threatened: but He also absolved and restored. The Church can adopt no other policy. How can any society, auxiliary to the Church, seek to improve upon a divinely demonstrated method!

But the indictment of the Third Central Rule is even graver than this. The great central message of the Church and her all-absorbing work is the forgiveness of sins. Her mission is to publish to mankind that forgiveness is possible, to point out to mankind where it is to be had, to furnish to mankind the facilities for it and of it, to administer forgiveness in her own person as representing her Lord and *to assure and guarantee the efficacy of it*. It is hard to see how this work, so far as it applies to girls, can be done while the Church's characteristic girls' society, a society in every other respect, as shown in theory and practice, peculiarly adapted to deal with all girls, advertises itself as the living proof that forgiveness does not always mean restoration, and that reconciliation to God does not necessarily imply reconciliation to women.

It is always possible to urge that societies, in the life of the Church, have constantly sprung into being to give emphasis to this virtue or that as seemed needful. But the trouble in this instance is too basic. It militates too hopelessly against the great fundamental tenet of the Church. It is too impossible to explain to the very persons most affected by it. What it amounts to is this: that I, as a priest, am bound to do all that I can to rescue the fallen from her evil way by assuring her that the entail of old sin can be done away by repentance and absolution. Her terror of the possible hold of an old sin over her is to be shown a very bugaboo to be put to flight by her penitence and the Church's authoritative cleansing. I am to tell her that "though her sin be as scarlet it shall be white as snow". On these conditions and with these promises she is brought to confession. She is absolved. I am to tell her, "Go in peace, the Lord hath put away thy sin." I am to bring her to the altar. I am to usher her into the presence of our Lord, who has met sinners before. But I can not fetch her to the meeting of the G. F. S., which is prevented by its rule from meeting her kind of sinner save on a footing which keeps both sides painfully self-conscious.

It is true, of course, that sin carries with it its stigma and that sinners should expect to suffer. But whose business is it to attach the stigma and who shall inflict the suffering? Least of all a society whose motto is the old antiphon, *"Alter alterius onera portate at sic adimplebitis legem Christi."* Though I point out to a fallen girl the blessing and peace which go along with virtuous life I may not show her that life near to. She may gaze upon it from afar as something irretrievably lost to her. It is behind a window against the glass of which she may flatten her nose. But no more.

When I speak in this fashion to some G. F. S. workers they reply: "Let her join the Daughters of the King, or let a society be formed for her." It is not enough. I say, after twenty years' work with the G. F. S. and with a practical working knowledge of the society, it is not enough. The very existence of the G. F. S. under such circumstances is offense and a stumbling block. One would be less embarrassed were there no "branch" in his parish. One may well debate whether it be worth while, in the long run, to endeavor to gather the cream of the young-girlhood and womanhood of his parish, together with the best female workers among young womanhood and the women who have the best executive ability and social gifts, into a society where they will be to him, in his most important work, not a help but a painful embarrassment and a hindrance.

September 2nd. FREDERICK S. PENFOLD.

[The discussion of this subject is now at an end.—EDITOR L. C.]

SAGADA

To the Editor of The Living Church:

IT would be a calamity to think of withdrawing Father John Staunton from Sagada, in the Philippine Islands. The request for his recall is made on grounds of discipline and can well be settled by applying sound disciplinary rules. Paragraph 16, Regulations for the U. S. Army, says:

"An officer in temporary command shall not, except in

urgent cases, alter or annul standing orders of the permanent commander without authority from the next higher commander."

Having worked in all provinces of the Archipelago, and having been familiar with missionary work of all communions in the Islands, the undersigned can testify to the importance of the work at Sagada and to its immense success, as well as to its uniqueness.

Roanoke, Virginia, August 28th.

W. C. Rivers,
Brig. Gen. U. S. Army.
(Late Chief Philippines Constabulary.)

UNEMPLOYMENT AND UNDERPAYMENT OF THE CLERGY

To the Editor of The Living Church:

WITH the near approach of the General Convention, one cannot but wonder beforehand just what practical results will be attained by the meeting of that august body. We can feel certain that the missionary work of the Church will receive careful and prayerful consideration, that the important subject of Prayer Book Revision will be carried on with zealous energy, that some time will be devoted to a discussion of the Concordat with Congregationalists, and more or less consideration will undoubtedly be given to Social Service. There is danger, however, that so many questions, all of vast importance to the Church, may crowd out one of the most pressing problems which lie before us to-day, namely: the unemployment of many of our devoted clergy and the inadequate financial support provided for the maintenance of a large majority of those who *are* employed.

The writer of this letter has no private grievance nor complaint to make of his own happy ministry, but his attention has recently been called to the fact that a comparatively large number of clergymen of unquestioned reputation and ability, chiefly returned chaplains, are appealing for work only to find that there is no vacancy where an adequate support can be assured. One Bishop writes: "I have a list (that is, of applications) that is increasing daily; it must number fifty at the present time." Another writes: "Since I have been bishop, I do not remember to have known so many good men who are looking for parishes." One does not question that there may also be a corresponding number of vacant parishes and mission stations, but unfortunately in most of these instances the stipend offered is utterly insufficient to meet the barest necessities of life, let alone permitting the clergyman to live as comfortably even as the unskilled laborer of to-day.

Before any other consideration of Social Service, would it not be well for the Convention to face this situation frankly and fearlessly, and to undertake such legislation as will tend to relieve a condition which is both intolerable and unjust? The clergy cannot strike, and for some reason unknown to the writer it is considered disgraceful for a priest to apply directly for a job; therefore the underpaid must suffer and the unemployed must wait until the General Convention alleviates the situation.

It may be well to remind ourselves, in conclusion, that the clerical members of the Convention are likely to be of the class who feel least the fetters of poverty, and the majority of lay members are probably free from the carking cares which oppress so large a number of the faithful clergy. This, in itself, should be a warning to the General Convention not to forget "the beggar at the gate". Simon Blinn Blunt.

All Saints' Rectory, Boston, August 28th.

[CONDENSED]

To the Editor of The Living Church:

IT seems very strange that, in these days of very expensive living, no one has made a plea for the poor clergy, especially the rural clergy, who have never been paid enough.

We want men of a high order of intelligence in the ministry of the Church; and require them to have a high standard of educational equipment, but we do not make the stipends enough to make the ministry an incentive to a real man. No matter how able and willing a man may be, he can not work at his best and produce the best of results, unless he can live decently, have the books and periodicals he needs to keep abreast with the times, and be able to see his family protected.

If we are to attract the brightest and best of our young men to the ministry we must make a minimum salary of at least $1,800 per year, and a rectory, or an equivalent allowance in cash when there is no rectory. We should make about a fifteen per cent. increase in salary with each five years of service in the ministry, at least up to and including the period when sixty years of age would be reached. If a man has real ability he should be able to build his work up until it would be able to carry the increases in salary, as time would go on. And a place which is not able to pay the minimum salary, and allowance for living, should be made a mission and placed under the care of some parish, or under the care of the archdeacon, or diocesan missionary.

I also believe very strongly in adding the clergy salaries to the diocesan assessment, and paying all of the clergy through the treasurer of the diocese. That would in some measure free the parish priest from the domination of some "money-bags" in the parish, upon whom he may otherwise have to depend more or less for his salary. Then sometimes vestries will allow a parish to get two or three months behind with the rector's salary. But they would be more ashamed to do that if the whole diocese were to know of their delinquency.

I furthermore believe in uniform salaries for the clergy. As a rule the rural clergy endure many more hardships, but get much less pay. I am sure the rural clergy are of equally as high a standard as the city clergy, but they can not enjoy nearly the same comforts and conveniences; or have the same advantages for the education of their children. I am aware someone will point out that it is much more expensive to live in a city. That is true in a way, but the city rector gets fees and personal gifts which the rural clergyman does not get. He can give his children the advantages of a local university, which the rural clergyman can rarely do. So, taking it all in all, I can not see where the city clergyman is entitled to any larger salary than the rural clergyman of equal experience. And certainly we need equally as able clergymen in the rural districts.

I also believe in uniform salaries for our bishops, larger than most of them now get. A suffragan bishop, or a coadjutor, should get at least $5,000 per year and allowance of at least $1,000 for his house, besides his traveling expenses. And a diocesan should have at least $6,000 per year and at least $1,500 for his house, and traveling expenses. Reasonably large dioceses with bishops big enough to be real leaders are better for the Church than small dioceses with little two-by-four bishops that every self-respecting Churchman in the diocese has to be ashamed of. Perhaps the reason high-grade men frequently decline election to the episcopate may be the fact that the stipend is too small to live in keeping with the dignity of the position.

I believe the above suggestions are matters the Church should consider seriously, at the earliest possible moment. It is to the everlasting glory of the Church that we have been so fortunate as to have men of the calibre we have had who were willing to make the sacrifices they have made to serve the Church. But we should not continue to let them go on and suffer, for our sakes.

St. Louis, August 27th. Ira C. Young, M.D.

CHRISTIAN UNITY: A PRACTICAL SUGGESTION

To the Editor of The Living Church:

NO movement now active in the religious world could be more vitally important than that looking toward the reunion of our disjoined Christendom. It is not merely a moral issue, based even upon the desire to help fulfil our Lord's prayer that His disciples might be gathered into one fold with one Shepherd; nor is it based wholly upon the design of acting upon the principles of love, harmony, and fellowship, of which Christ spoke so often, and at such length. It is precisely a practical issue in the most real and literal sense of the word, resulting from the desire to increase the efficiency of every honest effort to extend the Kingdom of God, and to eliminate the sad waste of energy now inevitable.

Our own Church was the pioneer in this most important movement, and it is no more than right that her leadership should continue. The agitation for reunion began with Bishop White in 1789; was continued in the Muhlenberg Memorial of 1854, and found new life and expression in the Chicago-Lambeth Quadrilateral of 1886 and 1888. In these later days we have the Commission on Faith and Order, which was appointed to arrange for a general conference on unity, and this may yet prove to be a real Ecumenical Council of the whole Church of God. All Christian bodies, except the Church of Rome, have, we are informed, consented to participate, and have appointed commissions to aid in making the undertaking successful.

But what then? The task before us, to prepare the way for this conference, is immense. I would suggest that some effective assisting action be taken by the next General Convention. At its meeting in October will be presented a "Proposal for an Approach Toward Unity", signed by a number of representative men. The suggestion that such a "Proposal" be prepared has already created considerable anxiety, lest the evil effect in our own Church be wholly disproportionate to the good possibly to be accomplished in other connections. May it be humbly suggested that Church Unity is far more properly a matter of growth and developmental experience than of design and a definite programme? True Church Unity could call for no sacrifice of principles, because it is itself

founded on principle—which is the laying-hold of the harmony, love, and grasp of vital certainties, which would prove to be the outward expression of the whole meaning and intent of Christ's Gospel.

In order to provide for adequate consideration of the subject, why not ask our next General Convention to appoint, and arrange for the maintenance of, a Board of Irenics or Church Unity, similar to the Board of Missions and the Commissions on Social Service and Religious Education? This board would have as its duty to make a thorough study of the situation, codify its findings, and make report, when ready, in a manner both pointed and effective. Church Unity is a big problem, calling for much research work and devoted energy, but, with the splendid results of the work of the three boards above mentioned before us, we have good reason to feel that the work of the proposed new board, in a field no less important, would not be in vain. Already the Christian Unity Foundation, which is an unofficial body, has done much to prepare the way for a better understanding of the cause. Without doubt, the Foundation would gladly assist an official board in any way desired. But the great point is this—the Church herself should become the great teacher of the ideals which she longs to see accomplished, as the Divine Head has willed that they should be.

Church Unity will make progress *only* through its own momentum, and not because certain distinguished men may endorse a movement to achieve it. As some one has well said, "Nothing is mended without knowledge". To succeed in this most important matter means that we must know clearly what we want. Let us, then, begin a definite campaign for the enlightenment alike of ourselves and of others, founded on Christian Truth, and in the firm faith that our efforts are in preparation for the greater vision of the whole Truth, as it is in Jesus Christ.

Jamaica, N. Y., August 29th. Rockland T. Homans.

"PUBLICITY FOR THE NATION-WIDE CAMPAIGN"

To the Editor of The Living Church:

IN your issue of August 23rd is a timely article by the Rev. Wm. H. Milton upon the subject of Publicity for the Nation-wide Campaign. He says that the most serious handicap in this campaign is the small circulation of Church papers of any description among the people of the Church. He also states that a schedule of inspiring literature has been prepared for distribution to the diocesan committees, and from them to the parish committees and so on to every Church home.

The uncertainty of such a method is well known to most rectors. Here the literature has to pass through three separate channels before it reaches the body of the people.

Let the publication department of the Campaign learn a point from our Baptist friends. They are already actively at work in a drive for seventy-five million dollars. They are sending out high-class speakers and organizers by the thousand, paying them a salary and all of their expenses. But that upon which they probably rely chiefly is their advertising in the *secular* press. They have already appropriated for this purpose very large amounts. The people will not have to depend upon the action or inaction of local committees to find out what is being done. They will read it in their daily papers, morning and afternoon; it will be a prominent part of the news of the day; everyone will see it, everyone will know what is being done by the Baptists.

It will be said: "But we have not money to use in publications in the secular press." Why not? The members of the Church are among the wealthy persons of the land. The Baptists believe absolutely in their Church and gladly give to it. The average Protestant Episcopalian believes in his Church too, in a way, and gives to it when there is no other object in which he is more interested.

Here is the most advanced step ever taken by the Church. Will she hesitate to set aside enough to advertise it effectively, through the secular press?

Sincerely,

Louisville, Ky., August 31st. C. E. Craik.

LETTERS OF TRANSFER AND PARISH LISTS

To the Editor of The Living Church:

CANON 41, as it stands at present, places the entire responsibility for letters of transfer upon the communicant, but personal experience shows that either for sentimental reasons, ignorance of the proper method of procedure or pure indifference, the canon is by no means universally observed. The consequence is either that communicants are frequently dropped completely or, more frequently, carried on the registers of two or more parishes. Would it not be wise therefore so to revise the canon as to place the responsibility for transferring communicants directly upon the rector or wardens when it is neglected by the communicant himself, in case of his permanent removal from one parish to another? In cases where, either for sentimental reasons or because the removal is temporary or transient, a formal transfer is undesirable, it is highly desirable that the rector be required to send a commendatory letter to the communicant's new parish. I am aware that no priest *needs* a canon as warrant for sending such a letter, but it is liable to be far more generally done if made of requirement, and there is no question but that many might be prevented from lapsing when they know that the Church cares enough about them to follow them up.

May I also plead for some provision requiring that in every parish a complete working list of active families be kept available for convenient reference? I have learned from unpleasant experience and information from other priests that several valuable weeks in a new charge are frequently lost in gathering such data, which ought to be immediately available.

Sincerely yours, Wilfred A. Munday.

Grand Rapids, Mich., August 23rd.

THE RESIGNATION OF BISHOP KINSMAN

To the Editor of The Living Church:

I READ with surprise and great feeling of sorrow Bishop Kinsman's letter of resignation: surprise and sorrow that a man of his recognized ability should have been led to take such a step for the reasons which he alleges. There has never been a time in the history of the Catholic Faith when every bishop and priest has been perfectly loyal to the faith. It would seem from Bishop Kinsman's letter that he has come to regard Rome as the only sure and certain refuge. But he seems to have forgotten that Rome (and by Rome I refer especially to the Pope) has not always been true to the faith else there would never have been the necessity of anathematizing an Honorius. And what can Bishop Kinsman say regarding the controversy between Sts. Cyprian and Melitius, and the then occupant of the papal throne, Stephen, who excommunicated the whole African Church because its bishops refused to recognize the personal whim of Stephen?

Bishop Kinsman thinks that the American Church and the whole Anglican Communion are in a fair way to give up the Catholic faith because certain bishops and priests are failing to do their whole duty in banishing all error and in teaching the whole Catholic faith as this Church has received it; but what would he have done had he been living at the time of the Arian controversy?

It seems to me from the Bishop's letter that he must have been reading Father Maturin's book and have allowed its smooth sophistries to lull to sleep his intellect. Bishop Kinsman should read the life of Father Stanton, of St. Alban's, Holborn; also the history of St. Alban's; and he would then see what it means to contend earnestly for the faith instead of deserting in time of trial and stress.

Davenport, Iowa, August 9th. W. M. Purce,
General Missionary Diocese of Nebraska.

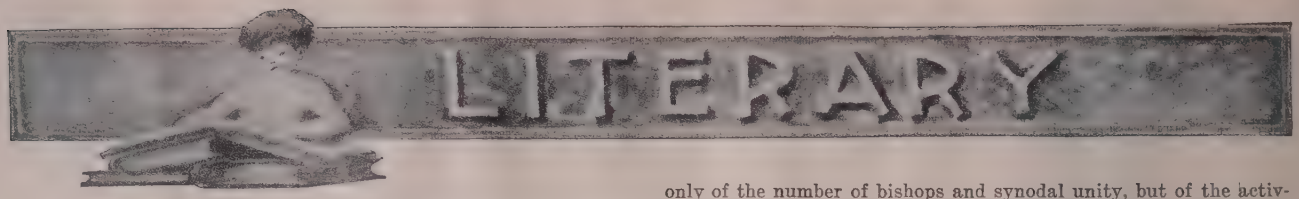
"GATES OF HELL SHALL NEVER——"

To the Editor of The Living Church:

THE temper and phrasing of certain recent editorials in The Living Church call for the warmest commendation. The fact is that one of the greatest, if not the very greatest, of our present ills is a tendency to view the Church as being sick unto death. There is no need to minimize the gravity of such facts as Bishop Kinsman's defection, or such possibilities as the proposed Concordat. But they are not symptoms of mortal illness. Rather, it may be surmised, they may be evidences of abounding health. Men differ strongly about a property that is rich and abounding, not about a field that is sterile and waste.

To a Catholic Churchman the situation is full of hope. There are few of our parishes where the substance of the Catholic faith is not taught, and few where the essence of Catholic practice is not possible. Our comprehensiveness might mean laxity or it may, and probably does, mean a recognition of the ancient principle of "milk for babes and strong meat for strong men". Suppose we cheer ourselves a bit by adding to the credal declaration, "I believe one Catholic and Apostolic Church", the mental repetition: "Against which the gates of hell shall not prevail"!

New York, Transfiguration Eve. W. M. Simpson.



The Episcopate and the Reformation: Our Outlook. By the Rev. J. P. Whitney, B.D., Professor of Ecclesiastical History, King's College, London. London: Robert Scott. Milwaukee: Morehouse Publishing Co. Price $1.15.

In view of Bishop Kinsman's resignation, because, in part, he thinks the Church's doctrine of holy orders has "no special theory attached", Professor Whitney's book is well worth careful reading. One is impressed all through it that its author is master of his subject; and that his statements are based not only upon a wide but a deep knowledge of the history of the middle ages. For this book is a careful examination of the position of the episcopate during the Reformation period, and naturally is prefaced by a study of the situation before the dawning of what we call the Reformation period. Its purpose is to show that the episcopate is essential to the being and to the well-being also of the Church.

Professor Whitney, in the main body of the book, which is an enlargement of the Hulsean Lectures of 1906-7, published in the *English Church Review* during 1915 and 1916, does not touch upon the problems of the origin of the episcopate. There is, however, an appendix in which he sums up on this subject with a skilful touch. He reminds us that the New Testament evidence must be taken as it stands, and not as interpreted on the basis of any theory of the ministry. He insists on the fact that modern controversies on this subject do not even yet fully accept the evidence of the seven genuine Ignatian Epistles as unquestionable. "The Church grows," he says, "and its growth has to do both with its own indwelling power and with things outside its life. But the growth is continuous and harmonious from the Apostolic Age downward. The bishop in the Ignatian Epistles is a crystallization from the more fluid state of the Pastoral Epistles." The bishop is not the "overseer" or "chairman" of his local church. He is something much greater than this. He is the bond of union within the local church and between the local church and the larger unity outside. He "from the first represents his local church to those outside just as he represents Church unity and authority to those under him." It is from this standpoint, firmly fixed upon the basis of historical evidence, and reaching back through the Apostles to our Lord Himself, and so "the backbone of historical Christianity", that Professor Whitney treats the episcopate in the days of the Reformation.

There were three ways of treating it in those days, he tells us. The Lutheran and Calvinist disregarded it. The Roman, or Tridentine, reformed it, but in such a way as led to the complete subjection of it to the papacy. The Anglican preserved it in the old place of authority and responsibility.

If one is tempted to turn toward Rome with its insistent claim to ecclesiastical supremacy and purity of Catholic life one could do no better than study, and read, the story of the subjection of the episcopate from its old place of leadership and importance in the Church to the modern position in which it exists simply as the "bailiff" of the Pope. It is a far cry from the bishop who holds an office derived from the Apostles under the guidance of the Holy Spirit, and a bishop whose office is not of divine origin but a merely ecclesiastical arrangement by which the powers concentrated in the papacy are administered in the Church. Nowhere have I seen this so clearly worked out as in these chapters of Professor Whitney.

If, on the other hand, one is tempted to belittle the episcopate, and to treat it, as some among us are wont to do in these days, as of secondary importance, again Professor Whitney's second lecture points out the fallacy of the position, and the historical evidence against it.

Further he shows us that the episcopate, far from merely being necessary for the existence of the Church, is also the secret of its well-being. The activity or the inactivity of the episcopate is as it were the pulse that tells of the vitality of the Church's life. When through absorption in papal politics, or in the activities of secular life under the kings, the episcopate showed a "substitution of procedure and finance for spirituality", there was a corresponding weakness in the Church's life. An active, faithful episcopate was always followed by greater vitality in the diocese or province.

The Church throughout the later mediaeval and Reformation period showed herself conscious of this, and her efforts at reform, influenced whether by popular discontent or spiritual awakening, were commonly directed toward the episcopate. The essential necessity is an enlargement of the episcopate, an enlargement not only of the number of bishops and synodal unity, but of the activity of the bishops, their power to mould and "guide the national life and to inspire a growing democracy". They fail when they become merely executives or administrative officers. "It has been the task of the episcopate in every land and in every time so to guide the life of the Church, the human energies, often troublesome, it may be, but always full of power for good, that the future may be more deeply Christian than the present or the past. The episcopate can do this if it has the devotion and is allowed the power. The papacy cannot do it because it lacks the local sympathies, the national instincts which a free and strong episcopate can always have. . . . The Church has succeeded where it has used its episcopate at its best. We learn from history, and this is the claim we make, to be more truly episcopal for the future than we have been in the past, not to barter any part of it away for papal unity, for secular power, or what is perhaps more a danger to ourselves, for individual liberty. The lesson of the Reformation, of papal history, and of later days, is not that we must be prepared to sacrifice anything of episcopacy for immediate gain. Rather the lesson is to value it more highly, and to hold by it more firmly; and to do this, whether the demand for its sacrifice comes to us from a papacy seeking control, or from an individualism wishing to evade the discipline which is strength." It is to such a theory of episcopacy, a gift from God which the Anglican Communion has preserved through the centuries, that the Church of the ages is committed. "Upon it as our hallowed ground we refuse alike a papal tyranny or individual anarchy. In it are gathered the powers of the past: through it we can claim the promise of the years to come."

CHARLES SMITH LEWIS.

THE ANNUAL year book of the (Roman) Catholic Social Guild of England is always filled with interesting and suggestive material to all social workers, in that respect differing from the usual run of American reports which are as a rule so palpably reports. In a chapter on The Spiritual Side, reference is made to the chief stress being placed on the spiritual side. "It is frankly out for the supernatural," it declares, a fact which by no means impairs the value of its practical activities, though it does differentiate it sharply from many other organizations and movements which "might appear to be engaged in the same task". Then it again quotes Fr. Cuthbert, O.S.F.C., to the effect that it is useless for anyone to attempt to better the conditions of his neighbors unless his own personal life is fashioned on sound social principles. One cannot, after reading Miss Shilling's brochures (of 80 pages), but wish that our own Joint Commission on Social Service could produce equally readable reports and publications. (Published for C. S. G. by P. S. King & Son, Orchard House, Westminster, London.)

THE HEAD of the department of English at the Annapolis Naval Academy gives us in the eight lectures which make up his *Keynote Studies in Keynote Books* (by C. Alphonse Smith, Ph.D., LL.D. New York: Revell & Co. $1.25) interpretations of some of the books of the Old and New Testament. The author tries to find in each book the central thought it was intended to enunciate, and in interpreting this truth to sweep aside difficulties of the inductive criticism. There is nothing new in the lectures and they lack the dramatic note which alone could make them of special value.

OUR OWN ARCHDEACON STUCK is not the only missionary of the far North with literary skill as well as pastoral zeal. In *Adventures in Alaska* (Revell $1.25) Dr. S. Hall Young, a veteran of another communion who has spent thirty years in the frozen North, relates some of his experiences and adventures. He tells them with a zest that communicates to the reader something of his own joy in his work among "the odoriferous but interesting Eskimos." It is a book by a man who loves the open air and open-hearted people, though both can be rough and biting.

The Bombardment of Reims, by Barr Ferre, is the first book in any language giving the details of the bombardment day by day during the entire siege. The daily life under shell fire with the very minute when each bomb fell gives a particularity nowhere else found, while the story and pictures of the Cathedral create anew the sense of horror which ran through the world when the news came. [New York: Leonard Scott Publication Company. $2.00.]

FISHERS

By S. L. M.

ON the yesterday of time morning had dawned—Blue waters of the sea rippled over the firm white sandy beach and little waves gently lapped the great rocks that for many a long mile formed a fretted bulwark to the coast.

The Master-fisher stood upon the rock-bound shore and in his hand was a net which with incredible skill and infinite patience he himself had designed and partly woven. Near-by stood a group of fishermen listening intently as the owner of the net, unfolding his plans as to future work, gave clear and definite commands to the little company gathered about him.

In the quiet hush of the early morning not a tone of that impelling voice was lost, and as the net was placed in trust into the keeping of those fisherfolk not a man present but would gladly have given life itself rather than betray that confidence. For the Master-fisher was not "*Master*" only, but personal friend, comrade, and guide. He had voyaged o'er every sea, had breasted every storm, and knew exactly the strength and durability necessary for each single strand and fiber of the net. As a Master-Artist he had planned and fashioned it with simplicity and completeness. So, in the calm stillness of that early morning of the yesterday of time, he warned and instructed his hearers how they were to continue the work which he had begun, in unity of purpose and in accord with his design, till the net encircled the world even as the waters the earth. Being very, very wise, he had foreseen all possible contingencies.

Into the keeping of those few fishermen he entrusted his design and material. Many would, he knew, see and admire the work and offer suggestions and imaginary improvements, and in eager impulsiveness entreat to be accepted as co-workers with the weavers and fishers of the great net. And for every true-hearted worker there would be room, aye, room and to spare, for the world holds many a mile o' land and sea. But—and herein lay the crucial point—in order to bring the work to perfection there would have, of necessity, to be unity of purpose and obedience in following the design, the very beauty of which lay in its simplicity. And so it was on that morning of the yesterday of time the Master-fisher, before going home for a while, pointed out to each man how on the foundation of his net he had clearly woven the pattern he wished them to follow—and which neither time nor tide could ever efface.

For a time all went well, for only those who were willing to follow the Master-fisher's design took part in the weaving. As they had but one end in view, exact fulfilment of the master's plan, the net increased in symmetry, strength, size, and beauty, till on many a rock-rimmed shore its stakes found firm hold; and great were the spoils.

This was in the morning of the yesterday of time.

At noon-day things had changed. The Master-fisher had gone home, leaving behind him the command, "Occupy till I come". Many fishers were still weaving and working according to design, but the white sand bore impress of many feet, for since the Master's departure scores upon scores of people had come to work upon the net, to test, criticise, extoll, condemn. Many of the fishers and weavers, looking away from the original design, quarreled and fought, adding to or detracting from the plan as seemed opportune, till the net was rent, divided, torn asunder, each man taking a part and using it as seemed best. Various were the fishing-lines formed out of the woof and warp of the net, and many, many were the fishermen, who allowed a plan other than that of the Master-fisher.

And this was at noon-tide in the yesterday of time.

And now, in the yesterday of time, it was drawing toward the close of the afternoon, and many of the fishers, worried, anxious, and perplexed, stood upon the shore and asked one of the other: "What shall we do?" And their question seemed to be echoed by the wind as it hurled giant waves on the rock-fretted coast and tossed great ships hither and thither on the watery waste; and by the in-coming waves as they carelessly cast their wreckage on the tempest-strewn shore.

"What shall we do? What can we do? Of what use are our individual rods and lines in such waters as lie before us? The Master-fisher draws near, and we have so little to show him! What can we do?"

And then it was that answer came to their question.

Rounding a bend in the shore they saw a fisherman calmly standing on a wave-swept rock. His hands were tightly clasped in the mesh of a fish-net so firmly and immovably fastened to the rock that it was, in truth, one with it. Wind and wave hurled their fury at that lone figure without success. His balance was never lost or his footing insecure. He was looking far away over the tossing, troubled waters to hills blue in the distance where lay the land of the rising sun; and his expression though alert and intense was one of peace. The fishers felt instinctively that they were in the presence of one to whom they might safely turn for help and advice, and yet they hesitated. He was on the rock, they on the shore, and between lay a channel not deep enough to drown but sufficient to necessitate a cold plunge and maybe a hard struggle, for the current was swift and strong. But the fishermen were in earnest and the afternoon was on the wane. For aught they knew the Master-fisher might return that very night. So, still holding on to their fishing-tackle, the venture was made and they stood side by side with the fisherman, on footing sure and sound. His recognition and friendly welcome completely disarmed the new-comers, and but short time elapsed before he was a sympathetic listener to many a tale of discouragement and disappointed zeal. As he carefully examined their rods, lines, and bait—which they assured him had proved unsatisfactory—they, in turn, examined the fishing-net in which, to their intense interest and surprise, they discovered a clearly defined pattern. Here and there were places from which warp had been loosened and severed, causing great rents and consequent loss of many a shoal, yet the fishers felt, one and all, that here, before them, lay the original net designed in the morning of the yesterday of time by the Master himself. And a great longing took possession of them to follow the example of the fisher on the rock instead of returning to ply individual rod and line. And yet, again, they hesitated. How were they to know whether, after all, theirs was not the better way?

As though in answer to the unspoken question the fisher of the net spoke.

"My brothers," said he, "are not your rods very slender for deep-sea fishing? And your lines, are they not but strands of warp which, disconnected and separated from the whole, are not, by themselves, of very great strength? And your bait, my brothers! Truly you have variety, but is it satisfactory? I see wondrous harmonies and sacred symphonies, and essays steeped in lore rhetorical; I see science, ceremonials, and vestments rich, varied, and beautiful; in fact, all that one might imagine would appeal to human sense and intellect. But, my brothers, have you not erred in oft times substituting these, intended as accessories only, for the *true* bait which alone can satisfy? They may be the acknowledged means of attraction, but after they attract do they hold? Are they not but means rather than the end itself? Would it satisfy your hunger, my brothers, to be offered that which only garnishes and adorns life-sustaining food? Can hunger's craving be appeased by husks in place of grain? or that in which bread had once been enfolded rather than the bread itself? I trow not. Examine the net more closely and you will find every attraction contained in your collection interwoven in its woof and warp, not placed there as bait but as accessories to the bait itself, the True Bread which alone can attract, satisfy, and hold. My brothers, you see rifts and rents in the net; rifts and rents caused by the separation from its woof and warp of those very strands which form your fishing lines! To you it is given to return those severed strands. 'Tis even-tide and the return of the Master draws near. What say you?"

Even-tide deepened into night and the quiet stars looked down upon men who, having laid their self-chosen rods upon the rock and detached the lines from them, worked on and on through the dark hours by the light supplied by the fisher of the net and according to his direction, till the distant glow of the Morning-star reminded them of the dawning of another day.

Then it was that the elder fisher turning to them said:

"My brothers, you are weary and our fast has been long. Here is bread. Let us give thanks and eat."

And as together the meal was shared the fishermen recognized in their Host and Comrade the Master-fisher Himself—and of their work, that it was, indeed, within that all-embracing net with sacraments inset, founded upon an immovable Rock and containing the Bread of Life.

Church Kalendar

Sept. 1—Monday.
" 7—Twelfth Sunday after Trinity.
" 14—Thirteenth Sunday after Trinity.
" 17, 19, 20. Ember Days.
" 21—St. Matthew. Fourteenth Sunday after Trinity.
" 28—Fifteenth Sunday after Trinity.
" 29—St. Michael and All Angels. Monday.
" 30—Tuesday.

KALENDAR OF COMING EVENTS

Sept. 17—New York Spec. Conv., Synod Hall.
" 18—Consecration Bishop Coadjutor of Tennessee, Grace Church, Memphis.
Oct. 1—National Convention Brotherhood of St. Andrew, Detroit, Mich.
" 8—The General Convention, Detroit, Mich.

Personal Mention

THE Rev. D. R. BLASKE enters upon the rectorship of St. John's Church, Sturgis, Mich., September 21st.

THE Rev. E. W. COLLOQUE is now located at 1060 Amsterdam avenue, corner of 112th street, New York City, and should be so addressed.

THE Rev. BURTON S. EASTON, D.D., Ph.D., should now be addressed at 4 Chelsea Square, New York City.

ON account of ill health the Rev. E. I. GEORGES has given up his work at Tampa, Fla., and should be addressed at 26 Jordan avenue, Asheville, N. C.

THE Rev. H. P. LEF. GRABAU has accepted the rectorship of St. Paul's Church, Oxford, N. Y.

THE Rev. FREDERICK L. GRATIOT has succeeded the Rev. W. B. Norton as religious editor of the Chicago *Tribune*.

THE Rev. D. L. GWATHMEY has accepted a position at the Virginia Episcopal School, Lynchburg, as one of the teachers for the coming session.

THE Rev. ALFRED EVAN JOHNSON should be addressed at 32 Stewart street, Providence, R. I.

THE Rev. JOHN LEACHER has accepted work in the Montana mission field with headquarters at Belt and enters upon his work this month.

THE Rev. T. W. MACLEAN, LL.D., has temporarily surrendered his pension, to be resumed automatically if he enters retirement again, and has accepted the rectorship of Trinity Church, Alpena, Mich.

THE Rev. WILLIAM MEADE will take charge of Trinity Church, Moundsville, W. Va., at an early date.

IN September the Rev. LINDLEY H. MILLER will begin work in the district of Spokane. The Bishop will probably assign him to St. David's Church, Spokane, and Holy Trinity, Palouse, with a new work at Cheney.

THE Rev. H. H. MITCHELL, vicar of Colfax, Wash., who for more than a year has been acting as Red Cross house service agent for Whitman county, has now been made permanent agent.

CAPTAIN, the Rev. HERMAN R. PAGE, chaplain of coast artillery, has resigned from the army and been assigned by Bishop Page to charge of Okanogan with Omak and Conconnully, Washington.

THE Rev. T. CARTER PAGE, for over a year doing Y. M. C. A. work in the army, has accepted the call to Moore parish in Southern Virginia, and will take up his residence at Altavista.

THE address of the Rev. A. F. RANDALL is now 2932 Wilshire Boulevard, Los Angeles, Cal.

THE Rev. CHAS. W. SYDNOR, recently with the army Y. M. C. A. service, has taken charge of the Church at Clifton Forge, Va.

ON October 1st the Rev. THOMAS J. WILLIAMS will resign from the chaplaincy of St. Katharine's School, Davenport, Iowa, to devote his entire time to Christ Church, West Davenport. Until further notice his address continues to be 208 Oneida avenue.

ORDINATIONS

DEACON

PENNSYLVANIA.—On Sunday, August 31st, the Bishop of Southern Florida, the Rt. Rev. Cameron Mann, D.D., ordained to the diaconate Mr. JOHN EDWIN CULMER at St. Michael and All Angels' Church, Philadelphia. The candidate was presented by the Rev. E. Robert Bennett, of Buffalo. The sermon was preached by the Rev. E. C. Young. Mr. Culmer will be stationed at St. James', Tampa, Florida.

PRIEST

WEST MISSOURI.—On Sunday, August 31st, in Trinity Church, Lebanon, Mo., the Bishop of the diocese advanced to the priesthood the Rev. CHARLES E. CLARKSON. Bishop Partridge preached the sermon, and the ordinand was presented by the Rev. E. F. Wilcox. The Rev. Mr. Clarkson has served his diaconate in Lebanon, and will continue work in the diocese.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, $1.00 each. Classified advertisements, wants, business notices, 2½ cents per word, *including* name and address, each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (*plainly written on a separate sheet*) to THE LIVING CHURCH, Classified Advertising Deparment, Milwaukee, Wis.

DIED

MCNEIL.—In Norwich, Conn., on August 25th, MARTHA B. MCNEIL, a faithful member of Christ Church and wife of the treasurer, Daniel F. McNeil, in her 64th year.

Funeral services were conducted on the 28th by the Rev. R. R. Graham, rector of Christ Church, and interment was at Yantic cemetery.

REESE.—Entered into rest at Point Pleasant, New Jersey, on August 30th, EMILY CORLIES, widow of Matthew Mesier REESE of Riverton, New Jersey. Funeral services were held in Christ Church, Riverton, on Tuesday, September 2nd.

REESE.—Entered into rest on Sunday, August 17th, JOHN HOUGHTON REESE, of Riverton, New Jersey, son of the late Matthew Mesier and Emily Corlies Reese. Funeral services were held in Christ Church, Riverton, of which he was warden, on Wednesday, August 20th.

MARRIED

FARRAR–MOREHOUSE.—At All Saints' Cathedral, Milwaukee, by the Very Rev. Dean Lathrop, on Thursday, September 4th, LILIAS POPE MOREHOUSE, daughter of Frederic Cook and Lilias Evalina (Macon) Morehouse, to ROBERT LYNN FARRAR, of Nashville, Tenn.

WANTED

POSITIONS OFFERED—CLERICAL

CURATE WANTED IN CHRIST CHURCH, Norfolk, Va.; experienced in work among young people, boys especially. Address the REV. DR. STEINMETZ, Rector.

CURATE WANTED IN AN EASTERN SUBurban parish; conservative Churchman; single man preferred. Address LERVILLE, care LIVING CHURCH, Milwaukee, Wis.

UNMARRIED PRIEST, INTERESTED IN young people and Sunday school, wanted as assistant in city parish in East. Address N. Y., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

CLERGYMAN, RECENTLY RELEASED from chaplain's duty in France, invites correspondence with vestry of a live congregation located east of Mississippi river. Resigned an important parish to enter the service. Not extreme in Churchmanship; 3[illegible] years; married. Address PASTOR, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED CLERGYMAN DESIRES PARISH in eastern diocese. Evangelical, Prayer Book Churchman and Sunday school worker; unmarried. References, his bishop and others. Reserves the right to preach Biblical Socialism on occasion. Address Rev. JAMES L. SMILEY, Annapolis, Md.

PRIEST, NOT EXTREME; Graduate Colleges England, Canada, and States; age 35, married, good preacher, experience in city work, seeks parish with opportunity for development. Address ESTARIO, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, SUCCESSFUL WELFARE WORKER, decorated for distinguished service at Chateau-Thierry, by the United States, wishes to resume parish work immediately. Address ENERGETIC, care LIVING CHURCH, Milwaukee, Wis.

PARISH WANTED BY CAPABLE PRIEST; highly educated; energetic, hard worker; enthusiastic; successful; strong, clear voice; exceptionally good reader and preacher. Address Box 1426, Washington, D. C.

PRIEST, ACTIVE, WITHOUT IMPEDIMENTA, efficient, loyal, tip-top references, available October 1st. Address PRACTICAL, care Living Church, Milwaukee, Wis.

CATHEDRAL CANON, EXPERIENCED, best recommendations, desires parish, with chance for initiative and progressive work. Address CANON, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES POSITION AS CHAPLAIN and teacher of English in boys' school. References given. Address PRIEST, care LIVING CHURCH, Milwaukee, Wis.

CANADIAN PRIEST, nearly five years overseas chaplain, desires parochial or other work. Address BARSOME, care LIVING CHURCH, Milwaukee, Wis.

WILL BE AT LIBERTY TO SUPPLY parish or mission after September 1st. Address H. E. R., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

YOUNG CHURCHMAN WANTED to teach English and Mathematics. Apply direct to 117 N. Peoria street, Chicago.

POSITIONS WANTED—MISCELLANEOUS

YOUNG AMERICAN ORGANIST AND choirmaster recently returned from A. E. F., wishes to locate. Churchman, best recommendations from former parishes; available after September 7, 1919. Also have excellent business experience, would consider church in smaller town if location would include good business position. Address CHORALE, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER JUST returned from war; at present engaged; large experience; specialist at training the boy's voice; choral director; organ recitals; wishes to enlarge his position anywhere in United States. Excellent references. Address 35 CLIFTON PLACE, Brooklyn, N. Y.

RECTORS, HAVE YOU CHOIR TROUBLE? Experienced organist and specialist in boy-voice culture will establish or build up your choir of boys. Wide experience in this work. Best of references. Results guaranteed. Address SPECIALIST, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER wishes position where good music, finished rendition, and Churchly services are appreciated. Boy choir exclusively. Best references from former parishes. Available October 1st. Address CHURCHLY, care LIVING CHURCH, Milwaukee, Wis.

SECRETARY (CHURCHWOMAN) HAVING eight years' experience desires secretarial or executive secretarial position. Past year in Government service. Previous four years with leading firm of publishers. Address MISS OLIVE OWEN, 1753 N. street, N. W., Washington, D. C.

FORMER A. E. F. OFFICER, CLERGYMAN'S son, desires position as athletic director, or military instructor in Church school. Best of references. Also fair organist and choirmaster. Address INFANTRY OFFICER, care LIVING CHURCH, Milwaukee, Wis.

TRAINED, EXPERIENCED DEACONESS IS available for progressive parish or community work; exceptional experience. Best of recommendations from previous rectors. Address WORKER, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, extraordinarily successful with boy choirs, desires position vicinity of Philadelphia. Best references. Address PHILA, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Contracts received January to July 1919 represent territory from Massachusetts to Louisiana, and from middle west to California. Commendations from owners without exception enthusiastic. The Austin organ is built as well as an organ can be built. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

CATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and materials for sale. English silk stoles, embroidered crosses, $6.50; plain, $5; handsome gift stoles, $12 upward. English silk burse and veil, $15, $20. Address MISS MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

ALTAR AND PROCESSIONAL CROSSES; Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—IF YOU DESIRE organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe Organs and reed Organs of highest grade and sell direct from factory, saving you agent's profits.

TRAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). ST. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, PEEKSKILL, New York.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for traveling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London, W. 1 (and at Oxford), England.

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, $5.00 per week, including meals. Apply to the SISTER IN CHARGE.

BOARDING—PENNSYLVANIA

WOODLEIGH. — STEAM-HEATED ROOMS, with and without private bathrooms, good food; supervision of trained nurse; booklet. Address MISS ELIZABETH LAMB, Towanda, Pa.

MISCELLANEOUS

LOOSE LEAF BOOKS. A GENUINE leather Cover, Loose Leaf Memo book. 50 Sheets paper. Your name Stamped in Gold on Cover. Postpaid 50 cents. LOOSE LEAF BOOK CO., Box 6, Sta. L, New York City, Dept. 22.

CRUCIFIX, OF RARE BEAUTY, COLORED, an old ivory with antique gold and burnt umber. Costing $5. Address ROBERT ROBBINS, 49 Christopher street, New York City.

SCHOOLS FOR NURSES

YOUNG LADIES WANTED TO ENTER Children's Hospital Training School for Nurses. Course 2 years and 3 months, including 9 months' affiliation with the West Penn Hospital. Salary paid, $243 during course. High school graduates preferred. Write or apply, A. LOUISE FORD, Supt., Children's Hospital, Pittsburgh, Pa.

YOUNG WOMEN WANTED, with one year high school education or the equivalent, between 18 and 30 years of age, as applicants for training school for nurses in a new and finely equipped hospital and nurses' home. Address SUPERINTENDENT, Christian H. Buhl Hospital, Sharon, Pa.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the Brotherhood accept special responsibility at this time to coöperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the Unites States of America."

The Spirit of Missions, $1.00 a year.
281 Fourth avenue, New York.

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y.

CHURCH SERVICES

CATHEDRAL OF ALL SAINTS

Swan and Elk streets,
Albany, N. Y.

Sunday Services: 7:30, 10:30, 11 (Holy Eucharist), and 4 P. M.
Week-day services: 7:30, 9, and 5:30 P. M.

CATHEDRAL SS. PETER AND PAUL, CHICAGO

Washington boulevard and Peoria street.
(Five minutes from Loop.)
Sundays: 7:30, 8:30, 9:15, and 11.
Daily: 7, 8:15, and 6.
Sept. 21st: Preacher, Bishop Anderson.
Oct. 5th: Preacher, Bishop Sumner.

RETREAT

The annual retreat for Deaconesses at St. Faith's House, 419 West 110th Street, New York, will be held from Wednesday, September 24th, to Saturday, September 27th. The conductor will be the Rev. Geo. L. Richardson, D.D., vicar of the Diocesan Church of St. Mary, Philadelphia. Deaconesses are asked to notify the secretary as soon as possible if they expect to attend so that a room may be reserved, DEACONESS E. S. HUMPHREYS, 485 East 180th street, New York City.

SWANSEA, MASS.—A retreat for the clergy will be held (D. V.) at Christ Church, Swansea, Mass., from Monday evening September 22nd to Thursday morning the 25th. Conductor, Bishop Osborne. Accommodation at Rest House may be secured by applying to Mr. CLARENCE H. POOR, 45 Bromfield St., Boston, Mass. Charges $4.50; or $1.50 per day, if application is made beforehand for only part of the time.

ST. ANDREW'S, TENN.—At St. Michael's Monastery, Father WILLIAM C. ROBERTSON, rector of Christ Church, Chattanooga, will conduct a retreat for priests and seminarists. The retreat begins on Tuesday evening, September 23rd, and closes on Friday morning, September 26th. Those who wish to attend will kindly notify the FATHER GUESTMASTER, O.H.C., at the above address.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:
E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth Ave.
R. W. Crothers, 122 East 19th St.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BUFFALO:
Otto Ulbrich, 386 Main St.

BOSTON:
Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 2 Park St.

PROVIDENCE:
T. J. Hayden, 82 Weybossett St.

PHILADELPHIA:
Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

LOUISVILLE:
Grace Church.

WASHINGTON, D. C.:
Woodward and Lothrop.

CHICAGO:
THE LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

INFORMATION BUREAU

While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 19 So. La Salle street, Chicago, Ill.

BISHOP OF LINCOLN DEAD IN LAST MONTH OF SERVICE

A Comment on His Work—Changes in the Episcopate — Social and Industrial Problems — Welsh Temporalities Bill

The Living Church News Bureau
London, August 22, 1919

THE Bishop of Lincoln, Dr. Edward Lee Hicks, died suddenly, although not unexpectedly, after a severe and prolonged illness, on Thursday in last week, at Worthing, in his seventy-sixth year. It may be recalled that in my letter of June 13th I stated that Dr. Hicks had intimated to the Archbishop of Canterbury his desire to resign his bishopric owing to ill-health, and this would, in the ordinary course, have become vacant on September 1st. However, Dr. Hicks has died while still Bishop of Lincoln.

To the few brief details of Dr. Hicks' work which were given in my previous comment may be added that he was a most worthy representative of the episcopate, and one of the best classical scholars of his time. His career at Oxford University may be described as brilliant; he took a first class in Moderations and a first class in *Lit. Hum.*, was Craven Scholar in 1867, and in the year following won the Chancellor's Latin prize.

It may not be generally known that Dr. Hicks came of Methodist ancestry. He greatly revered John Wesley, and it was his great hope and prayer that the mistakes of the Church of England in Wesley's day might be atoned for by a different spirit in the same Church to-day, so that Wesleyan Methodists might not feel constrained to remain in that separation which both John and Charles Wesley deprecated and deplored.

The late Bishop's championship of the temperance cause was well known, and as the honorary secretary of the United Kingdom Alliance he guided and developed the policy of prohibition. A well-known nonconformist has written: "Dr. Hicks has done more than almost anyone to keep up satisfactory relations between members of all the Churches. He has stood for friendliness and brotherliness without any sacrifice of principle." In view of the Reunion question that is a point which it is well to emphasize—"without sacrifice of principle".

The death of the Bishop of Lincoln creates a vacancy in the bishops' bench in the House of Lords. As a result of recent changes the Bishops of Salisbury and Birmingham have taken their seats in place of the Bishops of Chester and Chichester. Dr. Burge, lately Bishop of Southwark and now Bishop of Oxford, already had a seat in the House of Lords as Bishop of Southwark, but will now sit as Bishop of Oxford, thus leaving a second vacancy. The two bishops who are next in order to take their seats as spiritual peers are the Bishops of Ripon and Chichester (lately of Truro), so that the diocese of Chichester will once more be represented. When Dr. Jacob, Bishop of St. Albans, resigns on December 1st, the Bishop of Lichfield (Dr. Kempthorne) will be entitled to take his seat.

Rumor is, as usual, busy filling up vacant bishoprics, and to the Rev. H. F. B. Mackay, vicar of All Saints', Margaret Street, has been assigned either Lincoln or St. Albans. Prognostications are, however, not wise, and in this case the wish is undoubtedly father to the thought. It has been current gossip, too, that Canon Temple (of "Life and Liberty" fame) might possibly be heard of in connection with the vacant New York bishopric. Perhaps in this matter you are likely to be better informed than we in London!

SOCIAL AND INDUSTRIAL PROBLEMS

It is only natural that, in the consideration of many social and industrial problems which have arisen since Peace was settled, the Church should come in for criticism. The voice of the "candid friend" is much in evidence of late concerning the "Church's failure", and her apparent inability or unwillingness to grasp the opportunities presented to her in the many schemes for social reconstruction put forth on all sides. Whether such criticism is just or unjust, the fact remains that, if the Church is to be the means by which Christianity is to alleviate the world's present-time sickness, she has much leeway to make up before she can attain the position of leader and counsellor to a world striving, somewhat vaguely perhaps, after higher things.

Some thoughtful remarks have been addressed to the *Times* newspaper by Dr. Golding-Bird (who recently resigned the bishopric of Kalgoorlie) in this connection. Speaking of the discontent that prevails in the world, and the necessity of the Church to regain the desire of the people for her coöperation, the Bishop says:

"When an unpleasant fact has to be realized it is well to face it squarely, however unpleasant the realization of that fact may be. It is no exaggeration, I think, to say that the attitude of very many people to-day towards Christianity, as represented by the Church, is largely one of indifference. To them the Church has ceased to be a force worth reckoning with. . . . In brief, in the opinion of not a few, she has ceased to count. There seems to be a barrier of indifference, almost of contempt, which separates the present generation from the observances and even from the faith of the Christian Church. It is not that there is a total disbelief in God, but rather that the Church has ceased to touch the imagination and the life of the ordinary man."

The Bishop then proceeds to enquire whether this indifference is the result of the failure of Christianity as a practical religion, or was Christianity only meant for a certain phase of the world's evolution? He comes to the conclusion that true Christianity has not failed, and can never fail. What have failed are the substitutes for the religion of Christ which to-day so often masquerade under the name of Christianity. "What we need," says Dr. Golding-Bird, "is not a new religion or a modernized Christianity, but a recovery of the faith of our fathers—a faith that is holy because it came from the heart of Christ, a faith that is Catholic because it is founded on the apostles and martyrs, a faith that is sacramental because the Church dares not disobey the commands of her Founder." The Bishop claims that the Church of England holds with unfaltering loyalty to such a faith, and that this, and nothing more or less than this, is she authorized to teach; this is the teaching which now and always will win a hearing. In conclusion, he says: "Believing in her divine mission, the Church must be the pioneer in social service. She can yet make herself a power to reckon with in the policies of men. Seeming failure will give place to victory when the Church realizes that she is 'the handmaid of the Empire'."

PASSAGE OF WELSH CHURCH TEMPORALITIES BILL

As stated last week, the Welsh Church (Temporalities) Bill has passed the House of Lords, albeit with somewhat indecent haste, the closing hours of the session finding their lordships in a jaded mood. Lord Peel, for the government, begged the upper house not to offer any opposition to the amendments made in the bill by the House of Commons, and the peers quite tamely acquiesced. The bishop showed decided weakness in not sticking to Lord Phillimore's amendment (which was rejected in the Commons) concerning the proposal to place the churchyards in the keeping of the Representative Body.

The Dean of Bangor, the Very Rev. Griffith Roberts, preaching at Bangor Cathedral last Sunday, said that to cripple the Church was an injustice, but Welsh Churchmen had been compelled to bow to the inevitable, and they meant to face the coming trial in a Christian spirit. "On our part," said the Dean, "there will be no bitterness or ill-feeling. Depending on God, we hope to go forward as we have done in the past, expounding the word of God to the people to the best of our ability, whatever the conditions may be in the future. After all, the changes are simply in outward things. The Church in Wales possesses endowments which no power outside can touch. In the future, as in the past, she will be an integral part of the Holy Catholic Church."

CLERICAL SALARIES AND TAXATION

The excessive rating and taxing of the clergy, and the large and expensive houses which they are often called upon to maintain on an inadequate stipend, have become so great a burden that many are losing heart. The clergy are a long-suffering race, but many of them are beginning to feel that the whole subject of clerical incomes needs a thorough investigation, and by sound business men. The Bishop of Durham has something to say on this matter in his Diocesan Magazine, and his remarks are worthy of note:

"If a rate of stipend for all, really commensurate to present cost of living, is to be attained, it will be absolutely necessary, whatever other means are brought to bear on that end, that Churchpeople in general should work in a wholly new degree for the raising of 'new money' in large sums."

The Bishop mentions that his own income "is drastically reduced by super-taxation; a burden which falls almost oppressively, yet no doubt inevitably, upon incomes which are, on the one hand, fixed, and, on the other hand, exist because of public work. The saddest effect of this for me is that the joy of giving is severely limited at present. I desire with my whole heart to put that use of entrusted money in the very front of all non-compulsory outgoings. But the restriction upon it is severe."

OPPOSITION TO ENABLING BILL—AND SUPPORT FOR IT

The Church Association, a militant Protestant body about which one occasionally hears nowadays, is making efforts to oppose the Enabling Bill in the autumn session, and with this object letters are being sent to M. P.s urging opposition on the ground that "the bill has no genuine mandate from either the Church or nation; that it is unsound constitutionally; will narrow the Church, create discord, and erect fresh barriers between Churchpeople and Nonconformists." A tremendous indictment, truly!

On the other hand, the Church Self-Gov-

ernment Association, in strong support of the bill, is issuing a statement designed to show that nearly every responsible Church body which has considered the measure is in favor of it, that moderate Churchmen of all parties are practically solid for it, that no diocesan conference has declared opposition, and that only five ruridecanal conferences are against it.

George Parsons.

BISHOP BRATTON IN NEW YORK SPEAKS OF RECONSTRUCTION

The Church Must Sanctify Intelligence—Death of C. F. Hoffman —Bishop Burch Returns

New York Office of The Living Church
11 West 45th Street
New York, September 8, 1919

At a conference of leaders of the Nation-wide Campaign on August 30th, Bishop Bratton of Mississippi said the Church was the only power that could deal successfully with present-day unrest, and that upon its shoulders rested the task of establishing a new social equilibrium. He warned the leaders in the campaign that for the Church to do her part there must first come a great spiritual awakening, a new realization of its duties to humanity.

"It is the business of the State to make its citizens intelligent," he said, "but it is the duty of the Church to sanctify that intelligence. The Church must take part in the great educational movement of the day. There are only three or four colleges that belong to the Episcopal Church. We need more Church colleges."

Bishop Bratton, who served in France with the Y. M. C. A., said that men returning from the war found that war and the conditions of war had carried the country further and further away from the standards of Christian civilization and they were resentful of the change.

"Hardly a man who was in the fighting over there but went through a great religious and idealistic experience," he said. "And every one of those men will be, in the long run, of immense value to the nation. But the Church must create a higher order of things that will call out the best in these men for the good of the country.

"We have a reconstruction on old lines. We must have a more complete return to the faith of our fathers, adapted to modern conditions. Our scientific dissections, systematizations, and specializations have laughed our old beliefs out of court. Miracles, for instance, have been laughed out of court. But those fellows at the front saw miracles happening every few minutes."

DEATH OF C. F. HOFFMAN

Mr. Charles Frederick Hoffman, a prominent Churchman, treasurer of the Cathedral of St. John the Divine, and a trustee of the General Theological Seminary, died at his summer home in Newport, R. I., on Thursday, August 28th, aged 64 years.

Private services were held at his home on Sunday evening. On the following day at noon funeral services were held in the Cathedral of St. John the Divine. There was a large congregation present of relatives, friends, and delegations from patriotic and social societies, and the board of Cathedral trustees, of which Mr. Hoffman was a member.

Bishop Burch officiated at the committal and said the final prayers and gave the benediction. Assisting in the services were Dean Robbins of the Cathedral, the Rev. Dr. William T. Manning, the Rev. Dr. Ernest M. Stires.

Interment was made in Trinity cemetery, the Rev. Canon Jones of the Cathedral staff officiating at the grave.

RETURN OF BISHOP BURCH

Bishop Burch returned from a short holiday and spent a busy Sunday in the diocese, visiting and confirming in four churches during the day.

After officiating on Labor Day at noon in the Cathedral of St. John the Divine, Bishop Burch visited Fox Hills Hospital on Staten Island, the largest of the base hospitals. In connection with a service held in the Red Cross recreation room a wounded soldier was confirmed.

Later in the afternoon Bishop Burch laid the cornerstone of the Italian Church of the Redeemer, Port Richmond, Staten Island, assisted by the rector, the Rev. Carmelo Di Sano. Addresses were made by the Bishop, the Rev. Dr. George F. Nelson, Archdeacon Pott, the Rev. Pascal Harrower, and the rector. There was a very large gathering of men, women, and children. Bright music, gay decorations, and other characteristics made it a typical national occasion. It may be of interest to note that the larger part of the construction work is done by men of the congregation contributing their services. The completed buildings will be ready for occupancy about January 1st.

BEACH SERVICES

The archdeaconry of Staten Island has again this year held open air services for persons who go to the beaches. Bishop Burch and Archdeacon Pott have given enthusiastic support and the Rev. William Wilkinson has given several addresses based on the introduction of the gospel into Europe, by St. Paul, whose first address in Europe was given on a sabbath day in the open air to the women at the river side. St. Paul's European work, Mr. Wilkinson says, was in all its outstanding outlines done in the open air, and these facts are now of wide significance. Very many men and women do not go to public worship, but they do go to places of public concourse, to the river side, for the week end. These assemblies of people are alert, and many of them are heart-hungry. They will listen if a tender, strong, sympathetic voice is raised, calling attention to those things which are not temporal. It is a subject for wonder and for praise that these people hearken, and are moved as the trees are moved by the summer wind, and this cannot be for anything but good. There never was a day, when good Gospel talk was more highly valued.

STEWARDSHIP INTERPRETED BY A BOSTON LANDLORD

Who Gives Deed to a Tenant of Twenty-eight Years' Tenure — G. F. S. Pays Patrolwomen

The Living Church News Bureau
Boston, September 8, 1919

I HAVE found a Christian landlord! He has not raised the rent and given the increase to charity. Nor has he winked at the high cost of living by letting the rent remain the same as in former years. He has given the house to his tenant!

The Boston *Globe* last Saturday afternoon contained such an interesting account of this modern miracle that I 'phoned to Mr. Fuller in Wakefield, telling him that I should like to have the real facts. He was quite reticent, and said that he gave the house to his tenant several weeks ago, and had tried to keep all reference to it out of the papers. He said he deserved no special mention. For twenty-eight years Mr. Cote has rented the rooms for his barber shop, and for the past three or four years has rented one of his houses nearby for a dwelling. "A man with a family needs a permanent home," said Mr. Fuller, "and so I simply gave him this nine-room house. That's all. Mr. Cote is an exceptional man, honest, and absolutely reliable."

The article in the *Globe* is as follows:

"There is food for thought in the act of Landlord F. T. Fuller of 22 Summit avenue, Wakefield, who has given a house to Victor Cote, of 7 Lincoln street, Fields Corner, Dorchester, as a suitable recognition of the fact that he has been 'a desirable tenant for twenty-six years'.

"Mr. Cote is one of the best known residents of the Fields Corner section, where he conducts a barber shop. His home is in that vicinity. This morning he received in the mail a letter from his landlord. He sat down and before opening the envelope remarked to one of his associates that the letter contained undoubtedly a notice that his rent was to be boosted the first of the month.

" 'Deed, title free and clear,' were the first words that greeted his eyes. 'What's this!' he muttered in excitement and surprise. He left his store hurriedly and went to his home around the corner, and there, in sober second thought, convinced himself that his landlord had deeded the house to him free and clear of all incumbrance. Besides the personal letter, cordial in the extreme and explaining that Cote had been a very good tenant, there was inclosed a deed of the house, duly executed, made out to him.

"The house is a single house and Mr. Cote has lived there a considerable time. He has also kept an eye out for other properties of Mr. Fuller's, but the latter decided that Cote had bought the house during the time he had paid rent and in the present situation of the high cost of living he said he took pleasure in inclosing the deed.

"The position of Mr. Cote to-day is unique. He says so himself. Other landlords in Dorchester are boosting rents everywhere and many families are vacating premises in protest against what they term profiteering. In Ashmont, Shawmut, and Meeting House Hill, and Mattapan rents

have been increased to an alarming extent and last night several tenants at Fields Corner were told that the house had just been sold. The three tenants had just paid their month's rent and the new owner demanded his rent in advance."

G. F. S. PAYS PATROLWOMEN

The Girls' Friendly Society in the dioceses of Massachusetts and Western Massachusetts have raised the money needed for the salaries of six patrolwomen to work at night on the Public Gardens and Common in Boston. This work had during the war been carried on under the Federal Government, and financed by private gifts. Since the end of the war this important work has lapsed, and conditions have become truly appalling and disgraceful to a civilized community. It is a great satisfaction to some of us that a Church society should have the privilege of reviving during the summer months this valuable civic work, now under care of the United States Hygiene Board working under the Police Commissioner of Boston. RALPH M. HARPER.

PHILADELPHIA CITY MISSION OFFERS ITS ANNUAL REPORT

An Example of Great Faith—Brotherhood Secretaries Confer

The Living Church News Bureau
Philadelphia, September 8, 1919

THE City Mission publishes in its quarterly magazine its annual report for the past year. It is not often that statistics are fascinating, but 16,997 visits by missionaries to the lonely in institutions speak volumes. The following illustration, written by one of the chaplains, shows what one of these visits accomplished:

"I had an experience at the Home for Indigents this morning that was tremendous. It sent a cleansing thrill into my very soul and shook me through and through. This is a strong statement, but it is as it was.

"I had gone for the weekly celebration of the Holy Communion for these wards of the city and was well into the service when I noticed coming from the far end of the chapel, where we were assembled, a feeble and distressed-looking old man, making his way in our direction with slow, shuffling gait that interfered with my reading. The man came quite up front and fixed his pained or frightened gaze full upon me and kept it there. He was especially intent when at the beginning of the communion I raised a wafer to show that the men might come forward. I thought nothing more of it than that the man wished to worship with us after his own private devotions.

"But I was mistaken. I tarried a little in the vestry room to scald the chalice and to put things to rights, but not hearing any sound as of departing worshippers I came out with the chalice still in my hand and spoke to my waiting friends. Our greeting to these men at the close of the service is to them a ceremony. I mean the service is not finished until I appear and greet them. But suddenly I noticed my old man of the Roman faith. He had removed his shoes and stockings and with agonized face was muttering in my direction. The sight that met me was terrible, and the situation that confronted me thrilled and shook me. The poor man's feet were eaten and inflamed with sores—how he walked I could not tell—and he wanted my ministry and had removed shoes, stockings, and bandages for the purpose. Pathetic does not describe. I asked had he seen the doctor, thinking in my bewildered stupidity that the man's action was some temporary aberration. I shall not soon forget his childlike faith's instant rebuke. Doctor? But you have the power of God! Then I saw. Instantly, with the chalice I had been drying still in my hand and the napkin beside it, I raised my hand in prayer and offered the Church's prayer for the sick, while over the still lingering and scattered congregation fell a hush that was sacred and devout. I never read that prayer with more faith and fervor or felt more its power. It was all so strange. The man thanked me, not in mere formal appreciation, but with a gratitude and an expression that spoke of relief. When finally I came out again and passed him on my way to the door he said good-bye, and the light in his face was wonderful. The pain I had seen at first was entirely gone."

Ten thousand and ten milk orders in the Social Service Department is just one item showing the activity of this end of the work.

So far as finances are concerned a total of $26,199.59 in the way of contributions through the general secretary show that individual Churchmen are alive to the splendid work the city mission is doing in its eleven departments. Among these should be mentioned the extensive and well coordinated work among negroes. The department consists of one negro priest, the Rev. W. E. Hendrick, one visitor on the social service staff, and one hospital visitor or Bible woman. These are all well educated, well-trained workers, working in delightful coördination with each other and with the general motive of the society. A certain proportion of city mission work, inevitably and naturally, is among the negroes. They are found in a large number of our city institutions and in considerable numbers. The City Mission has special services for them in their own hospitals, in the penitentiary, in the county prisons, and so on. Formerly the relief work was done by the white members of the staff, but it has been found a great gain all around to do this through one of their own race, who has the race instinct, and feeling, and understanding.

BROTHERHOOD SECRETARIES CONFER

The first annual conference of the field and office secretaries of the Brotherhood of St. Andrew was held at the Y. M. C. A. Recreation camp at Downingtown, Pa., from August 17th to 24th. All twelve were present and particular attention was given to the study of a new plan of Brotherhood work which will be an outstanding feature for this coming year. This plan, in brief, will stress the training of men for leadership in Church work. The staff of secretaries, in future will spend less time in visiting chapters, thus throwing more responsibility on the chapters for their continued success, and will devote more time to finding men with qualities for leadership and then to training them.

Another departure in Brotherhood work was determined upon at a meeting of the executive council of the Army and Navy department on September 3rd. Two new field secretaries will be secured for the special purpose of bringing discharged soldiers and sailors into the various organizations of the Church, and of conserving the new interest aroused among laymen in our service men through membership in the Church welcome committee groups.

EDWIN S. LANE.

BUILDING DEVELOPMENT IN THE DIOCESE OF CHICAGO

At Edgewater and Evanston — United Service for Church Workers — Summer's Effort at Grace Church, Chicago

The Living Church News Bureau
Chicago, September 8, 1919

EDGEWATER, less than twenty years ago the most beautiful residential section on the North Side, has lost its suburban aspect, and has become almost as populous and busy an apartment district as its neighbors to the south, Sheridan Park and Lake View. The beautiful English country Church of the Atonement was sufficient for the congregations of the early days, but an addition had to be built in 1910. So steady and rapid, too, has been the growth in the attendance and the membership of the Atonement since then, that the seating accommodation became wofully insufficient and the need of enlarging the church very evident. It was definitely decided to rebuild about Easter, and formal announcement of the enlargement and remodeling of the church was made at the services on Whitsunday.

In his statement and appeal to the congregation the rector, the Rev. F. S. Fleming, laid stress upon the timeliness of the plans to rebuild, pointing out that the erection of church buildings as standing witnesses to the faith is much needed now, and that from a business standpoint now is the time "to build or to buy". It is planned to extend the present building towards the west so that the nave will practically reach to the building line on Kenmore avenue. There will be a large and convenient lobby and vestibule, the latter to have three doors instead of one. The nave will include the entire width of the present church, and will be augmented by two aisles, extending five feet on either side beyond the present walls. The roof will be raised sixteen feet above its present height, forming a new clerestory, and allowing space for ten large windows in the nave and chancel, which will be the chief means of lighting and ventilation. The north transept will be retained as the chapel, but will be extended westward so as to accommodate sixty-three more people. The chancel will keep its present width, but its length will be increased inward by four feet. The south transept will not be changed, except by the temporary placing therein of the font. New pews will be put in to accommodate 700 people. There will be a west gallery which may be used for an auxiliary choir or for an overflow from

the nave. The altar will be elevated by another step. These are the chief alterations and additions.

It is planned, but not immediately, to enlarge the parish house and to build a rectory on the north side of the church. The total cost of these impraovements, it is figured, will be $65,000. The sum of $25,000 is being raised now, most of it in small subscriptions.

When completed the Church of the Atonement will be one of the largest and most beautiful churches, without and within, in the diocese. For the present the congregation is worshipping in the parish house.

THE NEW PARISH HOUSE AT EVANSTON

More than local interest is being taken in the new parish house to be built for St. Luke's Church, Evanston. In the August number of St. Luke's *Parish Visitor*, it is recorded that on August 4th a meeting was held in the church offices, attended by the vestry and heads of parochial organizations, at which the plans were given final consideration. One important change was made, namely, the kitchen is to be located on the basement floor, instead of the floor above. This will permit the serving of dinners on the basement floor—the "Recreation Room" when parties or bazaars or entertainments are in progress above. Accordingly, the choir lockers are to be arranged around the choir practice room; and two or three more Sunday school rooms will be provided on the second floor. Also, the space under the balcony may be thrown open, thus adding to the seating capacity of the auditorium. Bids for wrecking the apartment building are now being received, and the congregation looks forward to erection of the parish house during the next few months.

UNITED SERVICE OF CHURCH WORKERS

The Rev. H. H. Hyde, rector of St. Paul's-by-the-Lake (Rogers Park), is preparing his congregation for the year's work in what seems the most logical way, but unfortunately not the way which is commonly used. In a letter to his people the Rev. Mr. Hyde says that he wants to meet all the officers and the members of every parish guild and society for a day of prayer and business. They are invited to "spend the greater part of Wednesday, September 17th, in the parish house in employment upon the Lord's business."

The day will begin with the Holy Communion, with sermon, at 10:30. This service will be followed by a general luncheon, and luncheon by separate meetings of the various guilds. When sufficient time has been allowed "all will come together again in the chapel for the laying of our plans and purposes before the Lord for His approval and benediction, and for a word of God-speed from the rector."

For such as cannot attend a day-time meeting, an evening service and conference will be held in the chapel on September 18th, at 8 o'clock.

SUMMER WORK AT GRACE CHURCH, CHICAGO

Miss Olive Roberts, the kindergartner at Grace Church, Chicago, gives a touching account of the summer school for the children of the slums around Grace Church, conducted by the parish:

"School is dismissed for the summer; mothers have neither time nor wisdom to see that their children are properly cared for, and as a result they 'run wild' on the hot streets. It is a pitiful sight and one that ought to be remedied for every one of the thousands of tenement children in this great city. But until it is remedied we who have their welfare at heart must do the best we can.

"We took care of a few of them at Grace Church this summer—only a few, thirty or forty out of the many thousands.

"The kindergarten was open for those from 2 to 8 years of age. Every noon when they went home, the young girl who had charge of the kindergarten this summer would say, 'Oh, we had such a good time this morning.' And they did. The atmosphere of quiet, contented happiness which pervaded that kindergarten was a strong contrast to the noisy, quarrelsome play on the hot street.

"For the older girls we tried to have sewing classes, three mornings a week. But it was impossible to get teachers, so the sewing classes had to be held in the afternoons, with the result that many of the girls could not come. We might have done a splendid work had we been able to procure teachers.

"The work with the boys resulted more satisfactorily, however. A course in manual training was provided for them, and every morning from ten to twenty boys came very early in the morning, hardly able to wait until they could begin sawing and hammering, and making noise enough for a boiler factory. As a result of it all they finally turned out several dozen nicely made wooden toys. They had planned to have a sale, inviting the young ladies from the National Kindergarten and Elementary College to be the chief patrons. So when the toys were finished, price tags were attached and the boys awaited their customers. But the very first day of the sale the riots and car strike came along and as a consequence no patrons appeared. So, as the disturbances continued, we finally decided that it was best to postpone the sale."

SUNDAY SCHOOL MOVIES ON THE WEST SIDE

St. Timothy's Church has a Sunday school which attracts partly by the use of moving picture films, shown on a screen in the theater in the community house which is part of the church plant. The original plan was simply to show lesson pictures during the Sunday school hour, but the need for a picture show where mothers can send their children without fear that they will see the wrong thing seems to justify the school in showing its films twice during the week as well as on Sunday. The price is to be very low, and as there will be no "up-to-date" features there will be no competition with the "legitimate" movies. The school has installed a special iron cage to hold the powerful electric arc light, and the school complies with all the fire regulation laws imposed upon the regular theaters.

H. B. Gwyn.

COLORED CHURCHMEN ENTHUSIASTIC FOR NATION-WIDE CAMPAIGN

The Rev. Dr. Robert W. Patton, director of the Nation-wide Campaign, was never more truly eloquent and inspiring than on August 29th and 30th, in connection with a great missionary conference at Charlotte, N. C., of the colored clergy and laity of the Province of Sewanee, held in connection with the annual convocation of the diocese of North Carolina, presided over by Bishop Delany. Not only was there a full attendance of the colored clergy of the diocese, lay delegates, and members of the Woman's Auxiliary, but, for the time being, through the courtesy of Bishop Delany, the gathering became a provincial conference of Church Workers among Colored People.

Aside from the diocesan clergy, clerical representatives were present from the dioceses of South Carolina, Atlanta, Georgia, Florida, Mississippi, and Louisiana. In addition, from the province of Washington came the Rev. Dr. George F. Bragg of Baltimore, editor of the *Church Advocate;* the Rev. J. Alvin Russell, vice-principal of St. Paul's School, Lawrenceville; Mr. A. H. Turner, business manager of the same institution; Prof. S. W. Grice, warden of the Bishop Payne Divinity School; several of the colored Archdeacons of the province, and representatives from nearly all of the principal literary institutions of the Church for the colored race, including Bishop and Mrs. Demby.

On the afternoon of the first day, the gathering was delighted and inspired by Dr. Dillard. Bishop Delany practically surrendered the convocation to the great and overshadowing work of the Nation-wide Campaign, and the entire meeting was enthusiastic from start to finish.

Dr. Patton arrived Friday morning, and all that day, and a good portion of Saturday, was completely given up to him, while all present enjoyed one continuous feast as they hung upon his every word, in a masterly and exhaustive treatment of the subject, characteristic only of Dr. Patton. This great meeting came to an end on Sunday with a powerful sermon by Bishop Demby.

LEAGUE OF THE ISOLATED ADVERTISES FOR LOST CHURCHMEN

Advertising as the principal aid of the Church League for the Isolated in finding rural communicants is being tested this month in Southern Ohio by Miss Elizabeth Matthews, diocesan secretary.

The first advertisement appeared Sunday, September 7th, in the Cincinnati *Enquirer*. Seven other newspapers in Cincinnati, Springfield, Columbus, Dayton, and Zanesville will be used on the four Sundays and Wednesdays of the month, and Miss Matthews expects to find even more than the 5.000 "lost" Churchmen who have drifted away during the past decade because of lack of ministrations in rural communities. This is her advertisement in the *Enquirer*:

LOST

5,000 Episcopalians

If you are one of this estimated number the Church has lost sight of in Ohio through lack of services in many counties, the Church League for the Isolated wants to hear from you.

How can we help you? Have your children Sunday School leaflets, magazines, and Prayer Books; have they been baptized and confirmed? Would it not seem good to you to come to Holy Communion again?

These are some of the things the League seeks to provide you with. Above all it offers you the friendship and interest of 50,000 other Ohio Churchmen.

THE CHURCH LEAGUE OF THE ISOLATED
Miss Elizabeth Matthews, Secretary,
Glendale, Ohio.

The League, although organized only two years ago, is establishing chapters rapidly in nearly every diocese.

CHURCH WILL AID INTERIOR DEPARTMENT IN AMERICANIZATION

Efforts are being made to enlist the entire resources of the Church to aid the Department of the Interior in Americanizing the 13,000,000 people who do not read or write the English language.

To study the needs among Italians, who constitute four per cent. of the nation's population, a conference of all the Italian clergy and workers of the Church will be held Tuesday, Wednesday, and Thursday, September 9th, 10th, and 11th, at the General Theolog-

ical Seminary in New York. A special service will be held on Wednesday night in the Cathedral of St. John the Divine for the 2,000 communicants of our Italian missions in the city, when Bishop Burch and a representative of the Department of the Interior will speak.

The Board of Missions, aroused by the alarming amount of illiteracy revealed by the selective draft law among the foreign born population, has named the Rev. Thomas Burgess as "Americanization Secretary". Mr. Burgess announces that as a result of several conferences with Secretary Franklin K. Lane and authorities of the Department of the Interior he has written to every bishop urging the inclusion of adequate appropriations for extensive Americanization work in the budget of the Nationwide Campaign.

An elaborate Americanization programme mapped out by Mr. Burgess for the Church in its coöperation with the government includes the expenditure of at least a million dollars during the next three years, training of special clergy and workers to minister to the alien races, coöperation with the Greek and Russian Orthodox Churches, whose work is badly handicapped for lack of funds, and finally a survey of the need of Americanization work in each of the dioceses and districts.

Not only does the Church plan to assist the government in teaching the foreign-born to read and write English but to go still further.

"The efforts of nearly all Americanization agencies in the past have been focussed on the question of teaching the foreign-born English," said Mr. Burgess. "The imposition of a language is by no means the creation of nationalism, although a common language is essential to a common understanding and as an aid in common thought and common action. The new definition of Americanization has come to mean the interpretation of America, real and ideal, to the native and foreign-born through reliable sources, in terms of his own experience, to the end that they may love and admire America and so serve her and share in American life in harmony with their fellow-citizens."

Too many Americans are disposed to think the Americanization question settled, because the tide of immigration has now turned away. But Mr. Burgess says that "if there should be no immigration for a decade, we would still have the very considerable problem of Americanizing those who are now here and will remain. These offer a more difficult problem than the newly arriving immigrant, for they have grown indifferent to American ideals and many are under the influence of baneful influences which seek to destroy instead of build up the republic."

SURVEY OF CHURCH SCHOOLS

DR. WILLIAM G. THAYER, headmaster of St. Mark's School, Southborough, Mass., has been released for three months to work with the General Board of Religious Education, which desires to ascertain the essential purposes and responsibilities of a "Church school" in the educational programme of the present time, when emphasis in education is swinging toward vocational and materialistis ideals.

Dr. Thayer will confer with representatives of schools at Detroit during the General Convention. He will then tour the schools that offer special opportunities for study. The outcome will be a report which will, for the first time, present financial, intellectual, and religious conditions in our Church schools, and the responsibility they owe the Church and the Church owes them.

Associated with Dr. Thayer is a survey committee appointed by the General Board, whose membership includes the Rev. William E. Gardner, D.D., and seven others from seven different Church schools.

BISHOP TANDBERG'S ADDRESS TO THE AMERICAN DEPUTATION

THE FOLLOWING address of welcome by Bishop Tandberg, of Norway, at a dinner given for the deputation to present the invitation to the World Conference on Faith and Order to the Churches of Europe and the East, is a fair sample of the spirit in which the deputation was welcomed everywhere. Bishop Tandberg said:

"Mrs. Tandberg and I feel greatly pleased at the opportunity to bid our distinguished American guests a hearty welcome here in our home, and we all sincerely wish you success in the great cause that has brought you over to Europe.

"At these times when the spirit of war and strife seems to rule the world, it is more than ever the sacred duty of the Christians in all lands to work with all the means available towards the great goal, which Christ has set before us: '*Ut omnes unum sint.*' May God's blessing rest upon your task."

Letters are arriving from all the Churches which the deputation visited saying that the interest they aroused is continuing.

TRANSPORTATION TO GENERAL CONVENTION

FOR THE approaching session of the General Convention, which opens at Detroit on October 8th, the railroads announce that a reduction will apply of one and one-third fare on the "certificate plan", for all deputies and delegates and also for dependent members of their families.

The following directions are submitted:

Tickets at the normal one-way tariff fare for the going journey may be obtained only from October 4th to 10th inclusive. The purchaser of a going ticket must ask for a certificate—*not a* "receipt".

Certificates are not kept at all stations. Inquiry at home will reveal whether certificates and through tickets can be obtained to place of meeting. If they are not obtainable at the home station, the agent will state where they can be obtained. In such case the purchaser should secure a local ticket to the station which has certificates in stock, and there purchase a through ticket and at the same time ask for and obtain a *certificate.*

Immediately on arrival at the convention, certificates must be presented to the endorsing officer, the Rev. Henry Anstice, Secretary, as the reduced fare for the return journey will not apply unless proper identification is provided for by the certificate.

It has been arranged that the special agent of the carriers will be in attendance on October 9th to 11th in Arcadia Hall, from 8:30 A. M. to 5:30 P. M., to validate certificates. Those who arrive and leave for home again prior to the special agent's arrival, or arrive later than October 11th, after the special agent has left, cannot have certificates validated and consequently will not obtain the benefit of the reduction.

If certificate is duly validated, its possessor will be entitled, up to and including November 3rd, to a return ticket via the same route at one-third of the normal one-way tariff fare from Detroit to the point at which certificate was issued.

Return ticket issued at the reduced fare will not be good on any limited train on which such reduced fare transportation is not honored.

ASKS FOR RELEASE OF PRISONERS

A MEMORIAL has been addressed to the President of the United States, the Attorney-General, and the Secretary of War, by members of the Society of the Companions of the Holy Cross who were recently in conference at South Byfield, Mass., expressing their conviction that "the longer retention in our prisons of men and women sentenced for loyalty to their conscience or for the expression of their opinions is contrary to the most sacred American tradition," and petitioning for the immediate release of such persons.

CONSECRATION OF BISHOP SHAYLER

THE CONSECRATION of the Rev. Ernest Vincent Shayler to be Bishop of Nebraska occurs on September 11th in St. Mark's Church, Seattle, Wash. A list compiled of the bishops and priests to take part has been subjected to considerable revision on account of the inability of several, and no corrected list has reached this office.

BOLSHEVIKI CAPTURE AN AMERICAN PRIEST

THE Y. M. C. A. announce the capture by the bolshevik forces near Crekuevo of the Rev. Clinton W. Areson, who has been acting as an association secretary with the Russian troops.

The Rev. Mr. Areson, who before the war was rector of Trinity Church, Bridgeport, Conn., is a son of the Rev. John W. Areson, who is now an associate field director of the American Red Cross.

DEAF MUTE WORK

ON THE Eleventh Sunday after Trinity the Rev. Oliver J. Whildin, Maryland diocesan missionary to the deaf and secretary-treasurer of the Society for the Promotion of Church Work Among the Deaf, preached the convention sermon at the thirty-third annual session of the Pennsylvania Society for the Advancement of the Deaf, held in the parish house of St. John's Church, York, Pa., from August 29th to 31st. The service was conducted in the sign language by the Rev. Franklin C. Smielau, missionary to the deaf in the dioceses of Harrisburg, Bethlehem, Erie, and Pittsburgh. The congregation, composed entirely of deaf mute people, was very large, orderly, and devout, testifying to the admirable work of the missionaries throughout the state.

The Twelfth Sunday after Trinity, September 7th, known among the deaf and their friends as Ephphatha Sunday, marked a general resumption of Church work on the part of the deaf-mute missionaries. In many of the churches the beautiful Gospel story of Christ healing the deaf and dumb young man formed the theme of sermons and exhortations. That the interest aroused in the work of these missionaries has become quite general is shown by the numerous responses of Church organizations and Church people to the "Ephphatha Appeal" issued by the Society for the Promotion of Church Work among the Deaf.

EPISCOPAL CLUB OF SYRACUSE UNIVERSITY

SYRACUSE UNIVERSITY will open on September 16th. The officers of the Episcopal Club of the University are anxious to get in touch with student Churchmen and will be glad to do all in their power for them.

Rectors and parents are asked to communicate with Prof. L. W. Crawford. President, 526 Ostrom avenue, Syracuse, N. Y. The chaplains are the Rev. Henry Harrison Hadley, D.D., of St. Paul's Church, and the Rev. Herbert G. Coddington, D.D., of Grace Church.

POSTPONEMENT OF SYNOD MEETING

Because the regular meeting of the Synod of the Province of New York and New Jersey would be so near to that of the General Convention and because of the requirements of the Nation-wide Campaign and the special campaign in the diocese of New York, the President of the Synod, with the approval of the bishops of the Province, has postponed the meeting of the Synod from November until January.

LEAGUE FOR SOCIAL DEMOCRACY

The Church League for Social and Industrial Democracy reports that its present name is only tentative, pending further action at the meeting of the organization to be held in Detroit at the time of General Convention. The delay necessary to secure democratic decisions was added to the usual delays incident to the perfection of a satisfactory statement and a working organization. Seven bishops and many clergy and laymen of distinction are already enrolled among the members, and much appreciation of the object of the organization has been expressed. Each bishop has been requested to advise the organization as to his attitude toward it in various ways. There are no dues, and membership, therefore, is based upon no money principle. However, contributions are essential to the work of the organization, and any such may be sent to the temporary treasurer, Mr. Chester F. Morrow, 3800 Clifton Avenue, Baltimore. Public meetings during General Convention will be held on the evenings of October 13th, 14th, and 16th.

SCHOOLS PREPARATORY FOR WEST POINT

By new arrangement of the War Department, certain colleges and secondary schools are to have the honor of being accepted as preparatory to West Point, to the extent that from among their honor graduates selection may be made of students for appointment direct to West Point on the recommendation of the head of the school. In these instances the certificates of graduation from the school will be accepted in lieu of the examination for entrance to West Point. Of ten secondary schools selected for that honor, four are schools under Church influence, as follows: Sewanee Military Academy, Sewanee, Tenn.; Shattuck School, Faribault, Minn.; St. John's Military Academy, Delafield, Wis.; St. John's School, Manlius, N. Y.

VALUABLE LAND GIVEN TO NEW YORK CHURCH

Grace Church, Hastings-on-Hudson, N. Y. (Rev. Horace E. Clute, rector), has recently received as a gift from Mrs. Wilson Warren Fowler, formerly of the city but now of Parksville, S. C., the title to a tract of two and a half acres, valued at $75,000 and admirably situated near the center of the city, adjoining the home of the late Admiral Farragut. The gift is timely, for Grace Church was already in search of a new site, the old one proving inadequate and unsuitable. Rector and vestrymen will be trustees of the property, and it is agreed that the authorities of Grace Church will be ready to erect a building within five years. Meanwhile the property will be utilized as a community playground.

ALABAMA

C. M. Beckwith, D.D., Bishop

The Campaign for Sewanee

The campaign for Alabama's part in the million dollar endowment fund for Sewanee has been to date a marked success. More than $30,000 has been sent in, the greater part from the smaller towns and churches. Birmingham and Mobile could not put their campaign on until September because of the absence of so many of their people and Montgomery could only do a little over half of its work for the same reason. These three latter cities have levied against them more than half of the quota of the diocese and so prospects are bright. Gov. Thos. E. Kilby is chairman of the drive and Dr. Richard Wilkinson is campaign director.

Bishop Beckwith has returned from his summer home in Magnolia Springs and has planned to give all of September to the Nation-wide Campaign.

COLORADO

Irving Peake Johnson, D.D., Bishop

Observance of Labor Sunday

Labor Sunday was observed at St. Mark's Church, Denver, on August 31st. The sermon was preached by the rector, the Rev. Fred Ingley, who declared that the message of the Gospel for these days of industrial unrest is threefold: Play fair, Be brotherly, and Produce. A special feature was the use of a "Litany of Labor", compiled by the Rev. Percy Dearmer, and authorized by the Bishop for use in the diocese. The litany is a comprehensive series of petitions for all laborers of every description and those who employ them. So much interest has been aroused in this service, now used for three consecutive years on the Sunday nearest Labor Day, that the rector has determined to recognize Labor Sunday by giving it a permanent place in the calendar of the year's observances. The Litany of Labor and special scripture lessons were read by a former lay reader of St. Mark's, Mr. J. W. Hudston, who has served the diocese in that capacity for over thirty years.

DALLAS

A. C. Garrett, D.D., LL.D., Bishop
Harry T. Moore, D.D., Bp. Coadj.

New Buildings at Paris

The vestry of the Church of the Holy Cross, Paris (Rev. Harold G. Hennessy, rector), has let the contract for two new buildings, a parish house and rectory, to cost about $30,000. The parish house is given by H. S. Bettes, junior warden of the parish, as a memorial to his wife, daughter, and son, and will be built of rubble stone to match the church erected in 1917. The rectory will be built of rubble stone and stucco.

GEORGIA

F. F. Reese, D.D., Bishop

Errors in Diocesan Journal

The publishers of the current diocesan Journal have sent out an *errata* slip calling attention to the following errors as occurring in the final make-up of the forms:

"P. 22—Strike out lines 8 to 10 and substitute: 'Mr. Williams offered a resolution of thanks and appreciation to the treasurer of the diocese for his prompt and accurate work, which was unanimously adopted.'

"P. 24—Strike out lines 9 and 10 and insert so that the whole paragraph shall read: 'It was moved and carried that the reports of the board of officers of the corporation and of the treasurer of the same be received and printed in the Journal.'

"P. 99—Strike out line 23 and substitute: 'means interest charges against the meager funds in the mission treasury.'"

MILWAUKEE

W. W. Webb, D.D., Bishop

Woman's Auxiliary—Publicity

The Woman's Auxiliary held its first fall meeting in St. Matthias' Church, Waukesha (Rev. C. L. Attridge, rector), on September 2nd. The Rev. Roy W. Mason presented an outline of the Racine conference: Miss Ross spoke on the Pageantry; Miss Clarkson on Changes in the Woman's Auxiliary; and Mrs. Greenslade on Dr. Chalmers' course covering the Organization of the Church School. Miss Resalie Winkler led the discussion on box work.

Christ Church, Delavan (Rev. R. D. Vinter, rector), is tackling the problem of the non-churchgoer after a modern fashion with paid advertisements in the local papers. One such adv. reads as follows:

"TO PARENTS

"Last Wednesday did you leave it to your child to decide whether or not he should go to school? You did not—you sent him, perhaps against his will, because you know, even if he does not, the absolute necessity of education. If religion means anything, the same attitude ought to be taken toward your child's religious education. Sunday school ought to be no more optional than public school.

"*Think it Over!*

"Christ Church

"Services: 7:30 and 11:00, 7:30 p. m. Sunday School: 9:30 a. m."

MONTANA

William Frederic Faber, D.D., Bishop

New Guild Room at Red Lodge—Debt Raised as Thank Offering—Plans for the Budget

A guild room is being built adjoining the church at Calvary Mission, Red Lodge.

By an ingenious method the Rev. George Hirst, rector of St. James' Church, Lewistown, has succeeded in paying off an indebtedness on his parish solely through his own efforts. The method was to have a number of check books printed containing ten blank checks, with space for the subscriber to fill in his bank, and the amount given. It allowed for the subscriber dating the checks within six months in the future. It was devised solely as a thank offering, and the rector reports that almost everyone in the parish had something for which to be thankful and because of which they were glad to give for such a good cause when the matter was brought to their attention. It was an unqualified success and almost the entire amount has already been paid in.

The diocesan committee of the Nation-wide Campaign have spent a two days' session with the Bishop consolidating the various needs of the diocese and perfecting the diocesan survey preparatory to the regional conferences at Billings, Butte, and Great Falls under the direction of Bishop Wise and Mr. Finney of the Brotherhood. These were the projects unanimously approved, in keeping with the policy of the diocese, but largely beyond our present means to finance locally: 7 church houses, 3 rectories, 3 churches, 4 automobiles for

missionaries visiting distant fields, 4 new missionaries to take charge of important work, increase of salaries among missionaries by 20 per cent. In addition we are launching a campaign to increase to $50,000 the missionary endowment fund begun by Bishop Brewer and now standing at $13,000. It will be known as the Bishop Brewer Missionary Fund. The committee of the Nation-wide Campaign think it ought to be made up to $100,000, because of the extent of the diocese, which in fact is the only diocese in this section, being surrounded on all sides by missionary districts.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., D.C.L., Bishop

Church Redecorated at Hopkinton—Clergy Represent Greeks at Washington

ST. ANDREW'S CHURCH, Hopkinton, has been entirely redecorated. A new altar, pulpit, reredos, and other chancel furnishings are the gift of Miss Ellen C. Roberts in memory of her mother, Mrs. Ellen Chase Roberts. The Bishop's chair was given in memory of the first Bishop of New Hampshire, Carlton Chase. The lectern was given in memory of the Rev. Thomas J. Drumm, long time rector of St. Andrew's, by members of his family. Bishop Parker officiated at the dedication assisted by the Rev. W. Stanley Emery and the Rev. George S. Pine.

THE REV. WM. PORTER NILES of Nashua was sent to Washington by the Greek community of Nashua the week of August 18th to represent them on a nation-wide movement of Greeks to urge the rights of Greece in Thrace and Northern Epirus. The Rev. Richard D. Hatch of Southport, Conn., also attended, representing the Greek community of his town.

SOUTHERN FLORIDA

CAMERON MANN, D.D., Miss. Bp.

Death of Mrs. Glass and Mrs. Massey

THE CATHEDRAL PARISH, Orlando, is bereft of two faithful and devoted members in the recent passing to higher service of Mrs. Ella R. Glass, beloved mother of the Very Rev. James G. Glass, Dean of the Cathedral, and of Mrs. Louis C. Massey, whose husband has been the efficient chancellor of Southern Florida since this missionary district was organized. Mrs. Glass has identified herself most closely with this parish since Dean Glass took charge. Her death came while she and the others of Dean Glass' household were spending the summer at Sewanee, and interment was at Columbia, S. C., her old home. Mrs. Massey died after brief illness at Orlando, where she and Mr. Massey have been devoted workers in the Cathedral parish. She was directress of the parish Auxiliary and of the Daughters of the King for twenty-four years, and of St. Luke's Guild from the time of her arrival since first coming from their earlier home in Philadelphia thirty-three years ago. The last service of the Church was held for her in St. Luke's Cathedral on August 16th, the Rev. Arthur C. Peck officiating; and the burial occurred later in Philadelphia.

A GARAGE recently completed beside the deanery in Orlando is a necessary provision for the automobile presented earlier to Dean Glass from his parishioners and other friends in token of appreciation of his labors.

SOUTHERN VIRGINIA

B. D. TUCKER, D.D., Bishop
A. C. THOMSON, D.D., Suffr. Bp.

Convocation of Southwest Virginia—Nation-wide Campaign

THE 105TH CONVENTION of the convocation of Southwestern Virginia held its sessions in Trinity Church, Rustburg, September 1st to 4th. This was one of the most important meetings of the convocation, for probably it will be the last, since the territory covered by this convocation expects to be set aside in a new diocese by the General Convention meeting next month. Through its long history this convocation has labored hard to stimulate and build up the Church, and now, the diocese having consented to be divided, the members long associated with the convocation feel that its labors have been fruitful. This meeting was held in the historic village of Rustburg, county seat of Campbell county, not a large place, but retaining the traditions and customs of Old Virginia. Twenty clergy in attendance were hospitably entertained, not only by the few Churchmen, but by the people of the town irrespective of Church associations. There is a wonderful spirit of unity among the Christians of the village, where it is said that, though there are several churches, there is only one congregation. On Monday evening, September 1st, Bishop Tucker preached and confirmed. This was a service of the greatest interest. Trinity Church had been renovated and beautified, being completed just before this meeting, and so it was a re-consecration of the old church along with the confirmation and opening service. On three succeeding mornings the Rev. J. W. Cantey Johnson conducted the devotional meeting, using as his general subject: Devotional Writings and Readings as Furnished through the Whole Christian Era. As the leader brought to attention the ancient as well as the modern devotional writings, of course emphasizing the sacred Scriptures, the whole convocation felt deeply enriched and helped. As usual, there were two essays. The theoretic essay was read by the Rev. Dr. J. B. Dunn, of Lynchburg, on The Congregational Concordat and the Proposed Canon on Church Unity. This brought forward the discussion prominent in the Church on the great question of unity, which all members participated in. The practical essay read by the Rev. G. F. Rogers touched matters pertaining to the proposed new diocese.

The Nation-wide Campaign was the topic for one evening, and the Rev. Mr. Mead and the Rev. Mr. Smith were the speakers. The Rev. R. B. Nelson preached the convocation sermon, and the Rev. J. J. Gravatt, Jr., preached the final sermon on Wednesday night.

At the business session many matters were discussed, especially those pertaining to organization of the new diocese. Missionary appropriations were made as usual, and officers were elected: Dean, the Rev. F. H. Craighill; secretary, the Rev. Thomas F. Opie, of Pulaski; treasurer, the Rev. Thomas Howell.

At the close of the morning session Thursday, the members went to Lynchburg to participate in a large laymen's meeting. The Rev. H. Minor Davis, elected chairman, stated the purpose to look into all practical questions which the members of this section should be now considering and to bring out such points as may be further considered pending the creation of a new diocese. Nearly every person present participated in the discussions which lasted until 5:00 o'clock, and on adjournment all declared it a step toward concentrating the minds of the clergy and laymen on the practical needs of this new territory.

THE DIOCESAN COMMITTEE for the Nation-wide Campaign met in Norfolk on August 28th, with the majority present, and the vice-chairman presiding. Working plans for the meeting wonderfully facilitated progress.

An executive committee was elected with power to act, and it was decided to employ an executive secretary to devote his whole time, with the assistance of a stenographer, to the Campaign. Reports showed that a large number of parishes had sent in the

Never in the world's history have Christian men and women had so glorious a vision of the priceless worth and marvelous power of the Scriptures as will be revealed to them in their observance of

Universal Bible Sunday on November 30th, 1919

To Pastors, Officers, Teachers

There are yet nearly three months before the coming of this red letter day for the Book of Books. The American Bible Society will send you on request a living message with inspiration, facts, and figures—not dry statistics—together with an exceedingly interesting church or Sunday school programme for Universal Bible Sunday.

Address the Secretaries, 30B Bible House, New York

names of their committees, and through the convocations (three white and one colored) these committees will soon be completed. The chairman of the committee on speakers reported his committee complete and a large number ready to go forward and help in the various centers. The largest duty before this committee was the study of the survey blanks, all of which have been received, and for several hours it devoted close attention to the reports of conditions and needs, making recommendations to headquarters for assistance to carry on aggressive work for the next three years. The Rev. Churchill J. Gibson was appointed to develop publicity methods.

SPOKANE

HERMAN PAGE, D.D., Miss. Bp.

Clergy Called to Confer

BISHOP PAGE has called a conference of his clergy to meet in Spokane on September 16th, 17th, and 18th. The Bishop gives various reasons why it is desirable for the clergy to come together at this time.

"We must start vigorously upon the work of the Nation-wide Campaign. This is perhaps the most important practical movement that has ever been undertaken by our Church. For this district its spiritual bearing should be more important than its financial. This subject will receive much consideration at the conference. Our chairman, Mr. W. H. Farnham, plans to attend the general committee meeting in New York, and will come to us directly from that meeting.

"We must plan more effective work with our children and young people. Here is a great weakness of our Church. I am more and more convinced that our success or failure will be determined along these lines.

"What shall be done to develop more social life in connection with our Church?

"How can we train our people in greater loyalty to the Church?

"What can we do to deepen the spiritual life of our people?

"The work of the Christian ministry.

"The consideration of the above subjects will inevitably lead us to make plans for preaching missions and teacher training classes; and it will involve the development of our deaneries."

TENNESSEE

THOS. F. GAILOR, D.D., Bishop

At the Consecration of Dr. Beatty

ALL THE BISHOPS of the province have been invited to attend the consecration of Dr. Beatty to be Bishop Coadjutor of Tennessee, which occurs in Grace Church, Memphis, on September 18th. The people of Grace Church will provide the Bishop-elect with his robes, the episcopal ring will be given by the clergy of the diocese, the cross by members of his old parish in Athens, Ga. (who also contributed the jewelry from which it was made). The chain which supports the cross comes from his old Sunday school in Athens. A set of traveling vestments and robes will be given the new Bishop by the clergy of Memphis.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop
GEO. Y. BLISS, D.D., Bp. Coadj.

Organizing a Parish—The Clergy and Their Stations

IN ST. PAUL'S PARISH, Burlington, many plans are matured for devotion and service during the coming winter. The new rector, the Rev. S. H. Watkins, with his assistant, the Rev. Cyril Drumm, and Deaconess Louisa Brainerd, is ready for all sorts of ministrations. In particular the Sunday school is reorganized as a Church school, graded and with a definite course of systematic instruction.

A GOOD MANY of the vacant parishes that were a cause of distress and anxiety to the Bishops have been filled, though for some earnest clergymen are still needed. The Rev. H. P. Scratchley and the Rev. C. W. Coit, former priests of the diocese, now engaged in scholastic work (at the Stevens Institute and at Nashotah), have been officiating in country parishes during part of the summer. Both the Diocesan and the Coadjutor have been in Vermont throughout the season, and making constant visitations.

VIRGINIA

WILLIAM CABELL BROWN, D.D., Bp.

Parish Day at Centerville—Nation-wide Campaign

ST. JOHN'S CHURCH, Centerville, Upper Truro parish, held its annual parish day on August 28th. The presence of the Rev. Frank Page, D.D., who had been present on prior similar occasions but had died since the last one, was much missed. The Rev. Kensey Johns Hammond, D.D., took charge of the day's services. After morning prayer, in which the lay leader in charge of Upper Truro parish took part, Mr. Hammond preached and also baptized an infant. After luncheon eaten in the church yard, evening prayer was said, and the occasion used for addresses by Messrs. Torrance and Hammond on the Nation-wide campaign. At the close of this service, the congregation went to the churchyard, and sang a hymn. For the upbuilding here of a congregation, with regular semi-monthly services, the Church is indebted to the faithful services of Professor Ormond Stone, the lay reader put in charge by the Bishop a few years ago.

THE REV. W. E. ROACH and Mr. John T. Ramey of Piedmont parish in the interests of the Nation-wide Campaign visited Emmanuel Parish, Rapidan on August 25th; St. Stephen's, Culpeper, on the 26th, and Christ Church, Brandy, on the 27th. Hindered by local circumstances from reaching many people at the last two places, Mr. Roach will visit these again, on September 14th. The Rev. Edmund L. Woodward, M.D., and the Rev. W. H. Burkhardt, and General Spilman of Warrenton have been doing the same work in the parishes of Loudon County recently.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

At the Cathedral—Parish Surveys—South Haven Church Will be Consecrated

DEAN LESLIE F. POTTER of St. Mark's Pro-Cathedral has made a vigorous beginning of the season's work. The Parish Bulletin admonishes the congregation to greater spiritual zeal and sets forth the obligations which make for a more consecrated parish and a more spiritual and progressive Church. September 17th has been appointed a day of intercession for the parish. Prayers will be offered by the Dean and various members, who will take designated periods of twenty minutes. Services will begin with the Holy Eucharist at 7:30 in the morning and continue until 7 o'clock in the evening, including a second Communion at 9:15.

THE DIOCESAN Nation-wide Campaign committee has begun work. The parish survey reports were returned promptly in spite of the fact that several of the clergy were on vacation when the blanks were received.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem

According to the testimony of hundreds of people living in the U. S. A. and elsewhere, J. F. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. J. F. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

The Church Temperance Society

was the pioneer in providing substitutes for the saloon.
Help the C. T. S. to make beerless saloons adequate and nation-wide.

Wm. J. Schieffelin, Ph.D., Treas.
Rev. James Empringham, D.D., S.T.D., Nat'l Supt.
88 St. Nicholas Avenue NEW YORK CITY

CHURCH GOODS

USED VESTMENTS

If you have, or know anyone having vestments that are not in use, we will be glad to open correspondence with a view of disposing of them through our Used Vestment Department.
We are having daily calls for vestments from small Churches, Missions, and Clergymen about to be ordained who cannot afford to buy new vestments, but who would be greatly benefited by securing these at reduced prices.
There are lots of vestments packed away for various reasons (spoiling) that could be turned into cash and at the same time help someone out.
We handle these goods on a commission basis, if desired, Repair, Photograph (if necessary) Advertise, and Ship without further expense to you.
Our business covers every State in the Union, China, Japan, Philippines, West Indies, Mexico, Cuba, etc, with facilities second to none.

CENTRAL SUPPLY CO
GARY & FRONT STS. WHEATON, ILL.

The parishes are organizing their local committees with enthusiasm and zeal.

THE VIGOROUS young parish of the Epiphany, South Haven, with upward of one hundred communicants, admitted into union with the convention last June, is to consecrate its church building on September 17th. The rector is the Rev. Kenneth Ives Rice.

CANADA

Unveiling of War Memorials—Clerical Visitors to Detroit Convention of the Brotherhood—Bishop Stringer Characterizes Canadian Troops

Diocese of Caledonia

BISHOP DU VERNET spent two weeks of the summer in the Atlin District. Services in St. Martin's Church, Atlin, are held regularly by the licensed lay reader, a retired naval officer, Captain Hawthorn. In this district there are no other religious services held except an occasional visit from a Roman Catholic priest. Bishop Du Vernet went to Vancouver in August to attend the meeting of the Provincial synod there.

Diocese of Fredericton

A BEAUTIFUL lectern of solid brass was unveiled in St. Mary's Church, St. John, August 10th. It was in memory of Bandmaster C. H. Williams, who was killed while going back to bring in a wounded man, on the field of battle. His sister, Edith Williams, a nursing sister, who had been able to be with her brother when he died, unveiled the lectern, which was dedicated by the rector of St. Mary's, the Rev. R. Taylor McKim. Archdeacon Raymond, a former rector, was the preacher and he mentioned how St. Mary's Band had been the first New Brunswick organization to see active service as a band at the front. He said too that to St. Mary's fell the honor of having the second largest honor roll of any parish in the diocese, mentioning one family who sent five sons to enlist. Last Easter $1,500 had been given in the offertory at St. Mary's for the new rectory.

Diocese of New Westminster

THE AMOUNT needed for the enlargement of St. Agnes' Church, North Vancouver, has been fully subscribed and the work will begin at once. The present building is not nearly large enough to meet the needs of the increasing congregation.

Diocese of Niagara

TWO OF the clergy of the diocese who are taking part in the Brotherhood convention in Detroit are the Very Rev. Dean Owens, of Christ Church Cathedral, Hamilton, who is to give the devotional addresses at the early celebrations of Holy Communion on Thursday, Friday, and Saturday, and the Rev. M. J. Renison, rector of the Church of the Ascension, Hamilton, who will be one of the speakers at the public meeting Friday night.

Diocese of Ontario

THE NEW CANON of St. George's Cathedral, Kingston, is the Rev. C. M. Harris, Rural Dean of Hastings.

THE MORTGAGE on the rectory in the parish of Shannonville was paid off recently, principally by the proceeds of a picnic. The rector, the Rev. J. Cantrell, was expected home by the end of August with his bride.

Diocese of Ottawa

THE CONGREGATION of Emmanuel Church, Arnprior, have raised money by voluntary subscriptions to purchase a new church bell and a tablet for the names of those in the parish who served overseas.—AT THE annual deanery conference of the Woman's Auxiliary, held at South March in August, the Rev. R. M. Fairbairn, rector, was celebrant, and the preacher was the Rev. W. H. Prior. At the business meeting in the afternoon, a clear account of the Forward movement was given by the diocesan chairman of the woman's Committee of the Forward Movement. Every parish in the deanery was asked to elect a parochial chairman for this work. An interesting address was given by Miss McNab on her recent visit to the Indian Mission at Le Pas. She was able to be present at the consecration of the church there, built in memory of the former beloved president of the Ottawa Auxiliary, Mrs. George Greene. In the opening of this lovely little church beside the Church boarding school at Le Pas, the earnest wish of Mrs. Greene is fulfilled.

Diocese of Quebec

A BOYS' CAMP was held during the last two weeks of August organized by the Church of England Men's Society of St. Matthew's Church, Quebec. It was held at Lake St. Joseph. An open-air celebration of Holy Communion was held August 17th.

THERE WAS an impressive service in the old Cathedral, Quebec, August 24th, when the Prince of Wales, now visiting Canada, was present. He was accompanied by the Governor General and the Duchess of Devonshire with their daughters and members of the royal and vice-regal suites. The church was bright with flags, whilst the tattered colors of the 69th French Canadian regiment hung from the pulpit. The preacher was the Dean of Quebec, the Very Rev. Dr. Shreve, who did not dwell upon the fact that a royal visitor was present. The subject of his sermon was the future of the country and the problems of reconstruction facing the empire. At the close of the service the hymn

The Best is not too Good

FOR YOUR SUNDAY SCHOOL

Constructive Studies, a series of graded lessons for all ages.

Recognized by authorities as the best materials for religious education. Biblical, ethical, social, attractive; economical in the long run.

Have you a class that needs "something different"?

Investigate Now

Write for information to

THE UNIVERSITY OF CHICAGO PRESS

5809 Ellis Ave. - Chicago, Ill.

SPAULDING & CO.

Representing the Gorham Co.'s Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass.

Memorial Windows and Work in Marble and Wood given Special Attention

Send for Our New Catalogue

Michigan Ave. and Van Buren St.

CHICAGO

Heaton, Butler & Bayne

Glass Stainers

By Appointment to the Late King Edward VII

Stained Glass Mosaics

Church Decorations

Memorial Brasses, etc.

Designs and Estimates on application to

Heaton, Butler & Bayne (N.Y.), Ltd.

437 Fifth Ave., Knabe Building, N.Y.

MOWBRAYS

Margaret St., Oxford Circus, LONDON and at High Street, OXFORD

SUPPLY EVERYTHING for the CHURCH

Illustrated lists of Textile, Metal, Wood, or-Clerical Tailoring Departments free

CHURCH VESTMENTS

Cassocks, Surplices, Stoles

EMBROIDERIES

Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

COX SONS & VINING

72 Madison Ave., New York

R. GEISSLER, INC.

NEW YORK, 56 W. 8. STREET.

CHURCH FURNISHINGS

WINDOWS — TABLETS

FABRICS—EMBROIDERIES

MEMORIALS

CHURCH FURNISHINGS

In Gold, Silver, and Brass

CHURCH and CHANCEL FURNITURE

Write for Catalogue

For Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street, MILWAUKEE, WIS.

"Ocean to Ocean" was sung. On the previous day the Prince had visited St. Mary's Church, Montmorency Falls, where he was met by the Bishop of Quebec and others, and wrote his name in the Bible presented to the Church by his grandfather, King Edward, then Prince of Wales. The book now bears both their signatures.—THE NEW BUILDING for Bishop's College school, Lennoxville, given by Mr. J. Ross, of Montreal, is not yet completed. The new principal has not yet been appointed.

Diocese of Rupert's Land

FOUR REPRESENTATIVES of the Christian Men's Brotherhood Federation in Manitoba left Winnipeg in the middle of August, to attend the conference of international brotherhoods in London, England. Delegates from all parts of the British Empire eare to meet in the City Temple, London, September 13th to 17th.

Diocese of Toronto

THE RT. REV. BISHOP REEVE, Assistant Bishop of the diocese, celebrated the fiftieth anniversary of his ordination in August. He was ordained in St. John's Church, Winnipeg, by Archbishop Machray, and advanced to the priesthood in 1874 by the late Bishop Bompas. He was afterwards Bishop of Mackenzie River, and in 1907 he was translated to the see of Toronto as Assistant Bishop.

A PROMINENT Churchman, Mr. Dudley Hill, passed away at Orillia, where he was spending the summer. He was superintendent of St. Stephen's Sunday School, Toronto, and also represented the parish in the diocesan synod.—THE NEW Canadian Book of Common Prayer will be published and on sale throughout Canada by the middle of October.

AT A CONFERENCE held in the clergy house, Minden, August 12th, the discussion on the Forward Movement was led by Canon Davidson. Morning prayer in the private chapel of the clergy house was read by the Rev. H. M. Shore.—QUITE a substantial amount was earned for Church funds in St. Peter's parish, Longford, by the proceeds of a garden party.—THE GREETINGS of the Canadian Brotherhood to the convention of the Brotherhood of St. Andrew, to be held in Detroit in October, are to be conveyed by Mr. Evelyn Macrae, chairman of the Dominion executive committee of the Brotherhood, and a well-known Church worker in Toronto.

A WINDOW was unveiled in St. Andrew's Church, Centre Island, August 3rd, a memorial for the "Island Boys" who fell in the great war. The address was given by Brigadier General Mitchell. The main subject of the window is "Our Lord's Crucifixion".—THE THIRTY-FIFTH anniversary of St. Andrew's Church was celebrated July 27th. The Assistant Bishop is in charge of the parish this summer, and in his sermon he gave a short review of the parish since the first services were held by Archbishop Sweatman. The little church has prospered greatly since those early days.—THE RECTOR of the Church of the Epiphany, Toronto, the Rev. Dyson Hague, has recently been able to welcome back two of his family who were overseas on war service; Lieut. Hague, from service in Northern Russia, and Miss Hague, from two years' service in a Canadian Hospital, Boulogne. Both son and daughter are well.—MISS KELLS, who has been doing good work in the Indian Mission School at Le Pas, under Archdeacon McKay, has come home for a vacation, but returns to the mission shortly.—CANON VERNON, General Secretary of the Council for Social Service, who now makes his headquarters in Toronto, has been making a tour in the West in the interests of his work. He has delivered a course of lectures on The Rights of the Child, at a number of the summer schools in the West as well as attending the synod of the diocese of Calgary.

Diocese of Yukon

WHEN PASSING through the Yukon on his way to missions in Alaska, the Bishop of Alaska, the Right Rev. Dr. Rowe, kindly remained in Dawson long enough to hold an ordination for Bishop Stringer, who was overseas.—NO TEACHER being available, it has been impossible to open the school at Teslin this summer.

EAGER TO GET back to his home in Dawson City, the Rt. Rev. Bishop Stringer arrived in Montreal from his visit to England the first week in August. While in England he had the duty of speaking to the Canadian troops on Canadian citizenship. He said on his arrival that "To lecture to young men of such a virile type, who had just come through four years of war, was an experience never to be forgotten. I saw our lads when they billeted in Germany," said the Bishop, "and know that if these are the same men who rioted in England, then conditions in England must have been radically wrong and quite unbearable." Bishop Stringer is on his way home to Dawson, which he said he had no intention of leaving, although some residents of the city are now doing so.

Educational

EXTENSIVE IMPROVEMENTS under way at the Cathedral School for Girls, Orlando, Florida, are nearing completion, and it is expected that all will be in readiness before October 1st, the date for reopening. A large addition has been made to Pell-Clark Hall, the original building, increasing its dormitory capacity on both second and third floors, and giving more room on the first floor. Additional bathrooms and clothes presses will be a convenience in this building and in Parkhill Hall, while fresh plastering and wall paper add much. The auditorium in Cluett Hall has been enlarged, thus meet-

Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows. . . . . Some of them are in the form of color-photographic transparencies.

Charles J. Connick Nine Harcourt Street BOSTON, MASS.

Awarded gold medal at Panama-Pacific Exposition

LANDSCAPE SERVICE

By Landscape Architects. Write the

COE, CONVERSE & EDWARDS CO.

FORT ATKINSON, WIS.

Have You Trouble Meeting Your Apportionment?

The Man Who Knows Gives

Help your congregation to be a "knowing" one by increasing the number of subscribers to The Spirit of Missions in Your Parish.

Subscribe Now $1.00 a year

THE SPIRIT OF MISSIONS

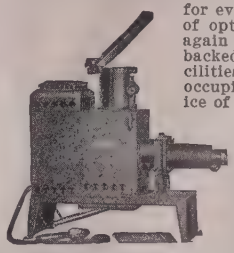
"The Best Missionary Magazine Published"

281 Fourth Avenue, New York City

Bausch and Lomb

BALOPTICON

THE PERFECT STEREOPTICON



Combined Balopticon — For Lantern Slides and Opaque Objects. Price, $150.00.

for every practical form of optical projection, is again in the market, backed by increased facilities which have been occupied in war service of a most significant character.

Our release from this service is of course gradual. As the demands made upon us by the government are lessened from month to month, however, we are enabled to increase deliveries to our other patrons.

Write for Balopticon catalog, with price list of our revised line, and inform us regarding your requirements.

BAUSCH & LOMB OPTICAL CO.

543 St. Paul Street, Rochester, N. Y.

New York Chicago Washington San Francisco

Leading American Makers of Photographic Lenses, Microscopes, Projection Apparatus (Balopticons), Ophthalmic Lenses and Instruments, Photomicrographic Apparatus, Range Finders and Gun Sights for Army and Navy, Searchlight Reflectors, Stereo-Prism Binoculars, Magnifiers, and other High-Grade Optical Products.

For finest imaginative workmanship in

MEMORIALS

TABLETS CAST, ENGRAVED, AND IN ENAMEL

CALVARIES

AND

STAINED GLASS WINDOWS

H. H. MARTYN & CO., Ltd.

CHELTENHAM

and

5 Grafton Street LONDON, W. 1., ENG.

Memorials

BRONZE TABLETS
STAINED GLASS
MURAL PAINTINGS
MOSAICS, ETC.

West Point Chapel; Princeton Post Graduate Hall; Mather Memorial in Lady Chapel of Trinity Cathedral, Cleveland; Guthrie Memorial in St. John's Church, Locust Valley, L. I.

Designed and Executed by

The Willet Studios

7902-7904 Lincoln Drive PHILADELPHIA

Memorial Bells

A SPECIALTY

Have Supplied 32,000

McShane's

CHURCH CHIME PEAL **Bells**

McSHANE BELL FOUNDRY CO.,

Baltimore, Md., U. S. A. ESTABLISHED 1856

MENEELY BELL CO.

TROY, N.Y.

AND

198 BROADWAY, N.Y. CITY

BELLS

CHURCH **BELLS** SCHOOL

Ask for Catalogue and Special Donation Plan No. 69

ESTABLISHED 1858

THE C. S. BELL CO. HILLSBORO, OHIO

ing an oft-felt need. The expense entailed will total $10,000. Applications already definitely enrolled and correspondence with many others indicates that the enlarged capacity will be overtaxed. The Rev. R. P. Cobb, rector of this school, has recently returned after a sojourn in the north, and Mrs. Cobb will soon rejoin him, after a brief visit to relatives.

A CONFERENCE was held in Asheville, N. C., last week, in behalf of Sewanee's million dollar endowment fund. Wickes Wamboldt, general director, with headquarters in Chattanooga, attended, and reports that Asheville is tackling its quota of $30,000 with zest. Campaign headquarters have been opened at Raleigh for the diocese of North Carolina, which has a quota of $110 000. Seven of the thirteen southern states have been covered by field workers for Sewanee. As in some sections the campaign was only partially carried out, arrangements are being made for these to reach their goals this fall. Mississippi is one of the six states yet to be fully campaigned. Bishop William Mercer Green is at present personally directing the organization of the diocese for the Sewanee drive.

Dallas and North Texas are beginning the campaign with special encouragement. The diocese of Lexington is making headway on its $30,000 assessment and the diocese of Kentucky is pressing an appeal for $75,000.

THE SUMMER SCHOOL of 1920 at the University of the South will admit women to all courses on the same conditions as men. A letter the past week from the office of the vice-chancellor, Bishop A. W. Knight, to the endowment campaign headquarters in Chattanooga related the plan to enlarge the summer school on a coëducational basis. The board of trustees heartily approves the plan, which contemplates a school lasting ten weeks, in which will be given general college courses, and in addition special courses for social and religious workers. Not more than three courses can be taken by any one student, and credit of half a year will be given for each course satisfactorily completed.

Under the programme of development assured by the million dollar endowment, Sewanee promises other lines of larger service. One of these is an annual ten-days' training school for Church workers. Others include "extension courses by lectures and correspondence; provision for a meeting place for Church gatherings of all sorts in the South; and further development of the use of the University property, with the people living on it to demonstrate the application of Christian principles to community life."

The Magazines

A FACT that always strikes with surprise the American reader of English magazines is the amount of space devoted to articles which in this country would be found only in a religious periodical. In the June number of the *Contemporary Review*, for instance, out of fourteen articles, three are definitely concerned with religious subjects, and the book reviews include notices of a commentary on the Epistle to the Romans, Mr. Arthur Bertram's *Darkest Christendom*, and Mr. Henry T. Hodgkin's very valuable little book called *Lay Religion*. The three articles mentioned above are an appreciation of Charles Kingsley by Lewis Melville (Kingsley was born a hundred years ago on June 12th); and a charming little study of The Religion of Robinson Crusoe, by Dr. James Moffatt. "His personal faith is in Providence, large and special." A

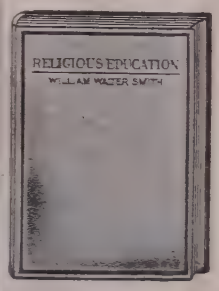
FOR THE SUNDAY SCHOOL

Books by the

Rev. Wm. Walter Smith, M.D.

Secretary of the Sunday School Commission of New York

The Elements of Child Study and Religious Pedagogy



In simple and practical form. Fully illustrated. With foreword by the REV. ROBERT P. KREITLER. Cloth, $1.00.

"Will doubtless be of real help to many of his co-laborers, and certainly it is help in a field where, just now, help is most sorely needed."—*Southern Churchman.*

"A practical compendium of knowledge on the subjects covered."—*The Living Church.*

"Of value to many Sunday school teachers."—*Religious Education.*

Religious Education

A comprehensive textbook, fully illustrated with many original drawings. Cloth, 8vo., $2.00.

Organizing the Smaller Sunday School

A STUDY IN GRADING

By LESTER BRADNER, PH.D., Director of the Department of Parochial Education G.B.R.E. Paper, 50 cts.; cloth, 75 cts. Postage about 10 cts.

Dr. Bradner argues "that the small school can be conducted on what amounts to a graded plan, that it *can* be so organized as to make use of the graded lessons in its own way." His object is to show how this can be done. "For the large Sunday school," he says, "there is plenty of guidance already in print. For the small school few have spoken." The book is extremely practical.

The Children's Challenge to the Church

By the REV. WM. EDWARD GARDNER, D.D., General Secretary of the General Board of Religious Education. Cloth, 75 cts.; paper, 40 cts.

"'The Children's Challenge to the Church' is the first attempt to collect within two covers the essentials that should enter into the education of children, for a well-rounded Church life. It offers peculiar help to all rectors and teachers who are asking 'What shall I teach in my Sunday school in order to vitalize its work?' Under each grade it provides directions and recomends material for the development of Bible study, memory work, Church knowledge, Christian activity, and the devotional life. It aims to demonstrate that the Church has preserved wonderful teaching powers which are being neglected to-day because of a too extended treatment of the Bible. The titles of some of the chapters are suggestive. The Confirmation period is entitled, 'The Church Knighting the Child', and the senior period, 'With the Church to the World Quest'. The emphasis on Missions and Social Service is constant."—*The Spirit of Missions.*

RESOLUTIONS OF THE CONVENTION OF THE DIOCESE OF MISSISSIPPI—1916

". . . Your Committee on Religious Education recommend:

"1st. That the books entitled *The Children's Challenge to the Church*, and *Religious Pedagogy*, by Pattee, be read by every clergyman and S. S. officer in the Diocese.

"After some discussion, the various recommendations contained in the Report . . . were upon motion adopted as read."

Appreciating the Great Value of Prof. Fred Lewis Pattee's Book

Elements of Religious Pedagogy

A Course in Sunday School Teacher-Training (by FRED LEWIS PATTEE, Professor of English Language and Literature in the Pennsylvania State College)—an edition bearing the imprint of the Morehouse Publishing Company has been issued for introduction among Churchmen. The book was used as a textbook in the correspondence courses of the General Board of Religious Education and in the Schools of Religious Instruction under Church auspices in Chicago, Milwaukee, St. Louis, and elsewhere. It is cordially commended to Churchmen. Cloth, 75 cts.

The fact that this is the fifth edition of a book which first appeared only in 1909 is sufficient testimony to its value. While not a complete textbook for Training Classes yet, in the field covered by it, it is eminently satisfactory. As the title suggests, it deals with Child Study, the Elements of Psychology, and the Art of Teaching, and has been approved as fulfilling the requirements of the Advanced Standard Teacher Training Course. It is worthy of a place in every Teacher's Library and should not simply be read and put aside, but marked, learned, and digested."—*Teacher's Assistant.*

SEND FOR
COMPLETE CATALOGUES
OF SUPPLIES FOR CHURCH SCHOOLS AND CHURCH
AND OF THE
CHRISTIAN NURTURE SERIES

MOREHOUSE PUBLISHING COMPANY

1801 Fond du Lac Ave. Milwaukee, Wis.

comparison is drawn with Stevenson's castaway, Ben Gunn: "'It were Providence that put me here', said Ben Gunn; 'I've thought it all out in this here lonely island, and I'm back on piety.'" The third and most considerable article is by the Rev. Dr. Samuel McComb, who discusses at some length, Hindrances to Belief in Immortality. In addition to "those foundamental handicaps to belief arising from the domination exercised over us by the senses and the failure of imagination to conceive or picture the immaterial", there are, he considers, three specific causes accounting for the present widespread doubt and denial. The first of these is "the breakdown of religious authority as embodied in codes and laws and institutions, and, more specifically, the dissolution of the traditional forms in which faith in immortality has been expressed, under the combined influence of advancing ethical insight and deeper knowledge of the New Testament." "The most clamant need at the present time in the sphere of religion is therefore," he continued, "a bold and vigorous effort at reconstructing the current conceptions of the future life, by sweeping as rubbish to the void the fictions and fallacies of Judaic imagination stimulated by pagan thought, and by building a fresh and still more compelling and realistic view of man's destiny upon the teaching of Christ and of those who stood nearest Him in spirit, and upon the nature of men's higher life as disclosed by modern reflection." The second of Dr. McComb's "hindrances to belief in immortality" is the rise and influence of scientific materialism. "Consciousness appears with a physical complex called brain, and is never known to function apart from it. Must not consciousness disappear when this complex is dissolved?" He quotes Fiske's *Everlasting Life:* "We have no more warrant in experience for supposing consciousness to exist without a nervous system than we have for supposing the properties of water to exist in a world destitute of hydrogen and oxygen." "Psychic research is the only serious effort to face the situation. Only by the slow and tedious accumulation of facts tending to show that mind works independently of the physical organism, can the scientific materialist be met on his own ground and be compelled to surrender." Thirdly, Marxian Socialism and the economic interpretation of history, are, in the sight of Dr. McComb, responsible for much modern unbelief. There is truth in what he says on this subject, but in this connection it should always be remembered that there is no franker and more harmful materialism than that of the irresponsible and selfish rich. The reformation must be wrought in two directions. The believer in immortality must show that his faith is not only compatible with but essential to a genuine reverence for all that bears on man's best life. And he must prove his faith by proving his interest in man's material well-being, the readjustment of social conditions, the provision of a larger economic and educational opportunity for the unprivileged masses.

THE *Constructive Quarterly* for September well preserves its international character. Russian scholarship, perforce in exile, is represented by Leonid Turkevich, Dean of the Russian Cathedral in New York, who writes, with understanding alike of the East and of the West, of The Spirit of the Orthodox Church Service. "The semi-darkness or the full light," he writes, "the symbolism of the vestments, the several parts alloted to the bishop, the priest, the deacon, the reader, and the worshippers, the opening and the closing of the central entrance in the altar screen, and many other details—all serve one end: the making known the praise of redemption and the triumphant salvation of man."

France is represented in this issue by Professor Veenard of St. Mauritius' College at Vienne, where first we hear of Christians in the region which since became France. His theme is Bible Study among French Catholics, and, incidentally, the praise of Father Lagrange of the Jerusalem School, whom he regards as "the principal initiator of the present exegetical movement in the Church of France"—note the phrase—"as he is certainly its most distinguished representative."

From Oxford come three worthy contributions. Dr. Turner of Magdalen College gives the results of long and careful investigation of the Ministries of Woman in the Primitive Church, with discrimination of the clearly drawn distinctions of that time between the qualifications and duties of widows, chiefly in the direction of intercessions, of deaconesses, a ministering class, and of the self-dedicated virgins. From the primitive Church Dr. Binyon transports us to the present and expectant in his Christians and the Missionary Aspect of Socialism. Many he thinks are wondering and some are uneasy as they wonder, what a really Christian civilization would be like, and "the question is being forcel upon us, whether we like it or not, as to the relation of the Christian faith to various forms of social order." From Mansfield College Dr. Cadoux writes of the Subjective Element in Churchmanship, asking if larger room should not "be made for the fact of the inward *testimonium Spiritus Sancti*".

From nearer home Dr. Kilpatrick of Toronto, prophesying of The Church of the Twentieth Century, says it "must revive the sacrificial quality, recapture the sacrificial note" of the first. Hence it turns, significantly, with deepening interest, to the fact and meaning of the atonement, which is, he says, "of the very stuff that life is made of." The American contributions are from the late Bishop Greer, President Mackenzie of Hartford Seminary, Professor Mercer of the Western Theological Seminary, and B. W. Wells, who writes of Alcuin the Teacher. Dr. Mackenzie draws a striking picture of what the world of man would be like If the Church Were One, providing "the genius of a real, a secure, and an unbroken progress of mankind". Dr. Mercer's theme in The Church of the Future is what will be the situation when the State shall have absorbed the spheres of morals and social service, the duties of the moral and civic development of the individual, and the Church be left with religion. Very radical changes are, he thinks, bound to come. Bishop Greer's reflections on The Church as a Personality formed the heart of his last convention address. The editor of the *Quarterly* states that the Bishop had expressed a desire that it be published there, where indeed it finds its appropriate setting.

COMMUNION

THERE ARE in a certain part of the country a few miles inland great ponds, almost lakes, of water. It was long noticed that, independent of the rainfall, the level of these ponds was different at different parts of

COLLEGES AND SCHOOLS FOR GIRLS

District of Columbia

National Cathedral School

A Boarding and Day School for Girls. Fireproof buildings, in Cathedral close of 40 acres. College Preparatory. Advanced and Special Courses. Music and Art.
THE BISHOP OF WASHINGTON
President of the Board of Trustees
JESSIE C. McDONALD, M.S., Principal
HELEN L. WEBSTER, Ph.D., Academic Head
Mt. St. Alban, Washington, D. C.

COLLEGES AND SCHOOLS FOR GIRLS

Florida

CATHEDRAL SCHOOL FOR GIRLS
Orlando, Florida
(Under Episcopal Auspices)
Boarding and Day School. College-Preparatory and General Courses. Advantages in Music, Art, Expression, Domestic Science. Improved buildings, careful home life, able teachers, moderate rates.
Rev. R. P. COBB, A.M., Rector.

Illinois

ST. MARY'S KNOXVILLE, ILLINOIS
52nd YEAR
REV. FRANCIS L. CARRINGTON, LL.D., Rector
A standard Preparatory School and Junior College for Girls 12 to 20 years of age. Intermediate, Lower, and Upper Schools. Department of Music and Fine Arts. Special students admitted. Home Life; Athletics; Church training. Write for Catalogue.

Iowa

Saint Katharine's School
Davenport, Iowa
Under the care of the Sisters of St. Mary.
Healthful and beautiful situation high on the bluffs overlooking the Mississippi.
School recommended by Eastern Colleges.
Address
The Sister Superior

New York

Saint Mary's School
Mount Saint Gabriel
PEEKSKILL-ON-THE-HUDSON, N. Y.
Boarding School for Girls
Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New modern fire-proof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address
THE SISTER SUPERIOR.

St. Agnes' School for Girls Albany, N. Y. 49th Year

College Preparatory and General Course in Upper School. Lower School for younger girls. Offers special rates to daughters of Army and Navy Officers.
Address Secretary for Catalogue

Vermont

BISHOP HOPKINS HALL
RT. REV. A. C. A. HALL, President and Chaplain
An endowed school for girls overlooking Lake Champlain. Well equipped buildings. All outdoor sports. College preparatory and general courses. Write for booklet. Miss Ellen Seton Ogden, Principal. Box 2, Burlington, Vermont.

Wisconsin

MILWAUKEE-DOWNER SEMINARY
MILWAUKEE, WIS. On campus of Milwaukee-Downer College. An accredited college preparatory school for girls and finishing school for those not entering college. Music, Art, Domestic Science, Athletics. Catalogue E.

CARROLL COLLEGE Founded 1846
in the beautiful lake region of Waukesha county. Splendid location; complete equipment for four years' collegiate courses in *Letters* and *Science, Music* and *Oratory*. New gymnasium soon to be erected. Send for new pictures and catalogue to President Herbert P. Houghton, Ph.D., LL.D., Waukesha, Wisconsin. (See our large "ad" in THE LIVING CHURCH of August 23.)

the day and year. It was found that when one pond was highest there was a marked tendency for all the ponds to rise too; some responded quicker than others, all of them rose within a few hours after one another as the biggest pond rose. Yet there was no apparent connection between the ponds. People by observation came to the conclusion that there must be a subterranean connection of some kind between the ponds. But why should any one of them rise. People came at last to the conclusion that one of them at least must have a subterranean connection with the tides of the sea.

So to all appearances when you retire into your own mind and think your own thoughts you are absolutely alone and isolated from all the rest of us. Yet it is a fact that no great invention or discovery has ever been made, in any live human mind, but it was found that in several other minds the discovery was almost or altogether achieved about the same time. Beliefs, like belief in witchcraft or the belief in the necessity of slavery, rise and fall by communities rather than by individuals. Somehow there is a certain depth in the unconscious deeps of your nature where you and I are one. And that ocean in which we all are perfectly one is the ocean of the love and power of God.—J. EDGAR PARK, in *Good News*.

AN OBJECTIONABLE EXPRESSION

ON SOME occasions lately in preaching the Bishop has protested against the expression that has come to be very common, almost universally accepted, about "a Confirmation *Class*". I beg you, he said, not to use that word. The Bishop doesn't come to confirm a *class*, but individual boys and girls, men and women. Our Lord Jesus Christ certainly knows nothing of *classes*. He deals with people one by one; calling His sheep by name; saying Follow *thou* Me; asking what wilt *thou* that I should do unto *thee?* The One Spirit with His many gifts meets all our separate needs; He comes to strengthen and guide and hallow *each*.

The Church's sacramental ministrations are all of them personal and individual. We don't baptize groups, nor confirm classes, nor communicate by railfuls; but one by one: "I baptize *thee*"; "Defend, O Lord, *this* Thy child"; "the Body and Blood of our Lord Jesus Christ, which was given for *thee*, preserve *thy* body and soul unto everlasting life." We may *preach* to a congregation, proclaim God's message of warning or invitation to a crowd; but in the *sacraments* people come forward one by one to make their profession of discipleship, to claim the offered gift of grace, to have this sealed to them in the appointed outward form.—*Mountain Echo* (Vermont).

CHRISTIANITY

IT IS DIFFICULT to explain fully the mystery of the power of Christianity and to fathom the sources of its tremendous influence over the political, social, and literary life of mankind. That it has endured through the ages and that its followers have increased in numbers from a little band of a few hundred to more than five hundred and sixty million souls are facts. Whether we ascribe its potency to its simplicity, its unity, its universality, its charity, its system of social aid, or its hope of immortality, the fact remains that it has survived the centuries of war, of persecution, of assault, of controversy, and stands to-day the triumphant religion of the universe. Its history is tragic yet fascinating. Like the "grain of mustard seed" the branches of the Church overshadow the whole earth.—*New York Herald.*

COLLEGES—MEN—WOMEN

New York

HOBART COLLEGE (For Men) WILLIAM SMITH COLLEGE (For Women)
GENEVA, NEW YORK
Right Reverend Charles H. Brent, D.D., LL.D., Chancellor. Address Reverend Murray Bartlett, D.D., President, Geneva, New York.

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School
Middletown, Connecticut
Address Rev. WILLIAM PALMER LADD, Dean

Minnesota

SEABURY DIVINITY SCHOOL
Faribault, Minnesota
Standard courses in Theology. Practical training in Parish and Mission Work. Preparatory Department. Scholarships for first class men. Correspondence-Study Department for men in Orders.
The Rev. Frederick F. Kramer, Ph.D., D.D., Warden

New York

General Theological Seminary
CHELSEA SQUARE, NEW YORK
The Academic year begins on the last Wednesday in September.
Special Students admitted and Graduate Courses for Graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from THE DEAN, Chelsea Square, New York City.

Tennessee

Theological Department
OF THE
University of the South
SEWANEE, TENN.
For catalogue and other information address
Rev. C. K. BENEDICT, *Dean.*

Virginia

The Protestant Episcopal Theological Seminary in Virginia
The ninety-seventh session opens Wednesday, September 17, 1919. Special students admitted. For catalogues and other information, address
THE DEAN,
Theological Seminary,
Alexandria, Va.

Wisconsin

NASHOTAH HOUSE
Opens Sept. 29th
Theological Seminary with three years' course. The *Preparatory Department*, also at Nashotah and conducted solely for this Seminary, will open on the same date, under a competent staff of Instructors.
Address: REV. E. A. LARRABEE, DEAN, Nashotah, Wis.

COLLEGES AND SCHOOLS FOR BOYS

Illinois

St. Alban's School, SYCAMORE ILLINOIS
The Rev. L. B. Hastings, Rector
Thirtieth Year. A School for Church Boys and others. Certificates admit to colleges accepting certificates
SUMMER SCHOOL OFFICE,
117 N. Peoria Street, CHICAGO, ILL.
Moderate Rates. Telephone Monroe 4055

Indiana

Howe School A thorough preparatory school for a limited number of well-bred boys.
For catalogue address
Rev. J. H. McKENZIE, D.D., L.H.D., *Rector*,
Box K, Howe, Ind.

New Jersey

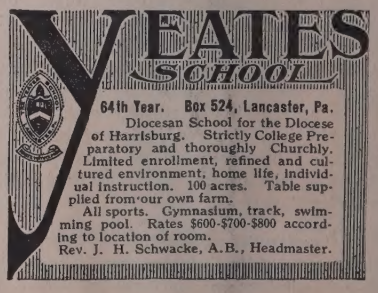
FREEHOLD MILITARY SCHOOL
For 65 *select young boys*. Just enough of the military training to inculcate habits of obedience, promptness, orderliness, and self-reliance. Study and play carefully supervised. One teacher to 10 boys. "The school with the *personal* touch."
MAJOR CHARLES M. DUNCAN, Box 91, Freehold, N. J.

New York

TRINITY SCHOOL
139 West 91st Street, New York
Founded 1709
From Primary through College Entrance
211th Year Begins Monday, Sept. 22nd.

DeVEAUX SCHOOL, Niagara Falls, N. Y.
A Church and Military School that has prepared many boys for College. For Catalogue address
Rev. WM. S. BARROWS, *Head Master.*

Pennsylvania



Wisconsin

RIPON COLLEGE
Christian Character
Cultural Influence
Educational Leadership
HENRY COE CULBERTSON, D.D., LL.D., President
RIPON, WISCONSIN.